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CATALOGUE

OF

Ethiopic

BIBLICAL MANUSCRIPTS.

FAC-SIMILE OF A PAGE OF THE ETHIOPIC M.S. N° iii.

S^t Matthew, XVI 5–16.

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A CATALOGUE

OF THE

Ethiopic

BIBLICAL MANUSCRIPTS

IN THE

ROYAL LIBRARY OF PARIS,

AND IN THE

LIBRARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY;

ALSO

SOME ACCOUNT OF THOSE IN THE VATICAN LIBRARY AT ROME.

WITH

REMARKS AND EXTRACTS.

TO WHICH ARE ADDED,

SPECIMENS OF VERSIONS OF THE NEW TESTAMENT

INTO THE

Modern Languages of Abyssinia:

AND A

GRAMMATICAL ANALYSIS OF A CHAPTER

IN THE

Amharic Dialect:

WITH FAC-SIMILES OF AN ETHIOPIC AND AN AMHARIC MANUSCRIPT.

BY THOMAS PELL PLATT, B.A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

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M DCCC XXIII.

ON

ETHIOPIC MANUSCRIPTS,

&c.

THOSE various inflexions of a common original language, known by the appellation of the Semitic Dialects, have afforded most valuable materials for the purposes of Biblical criticism. Whether they be all derived, immediately or remotely, from the Hebrew, has been matter of controversy; that they all bear a near affinity to it, is certain. The resources that they thus present have been applied with singular ability and success to the elucidation of the Hebrew Text; and the wonderful collection of their remains, to which the works of Walton and Castell have given access, is no less an honourable memorial of its compilers, than a rich field for the exertion of living genius. Of these dialects, the Ethiopic is, in some respects, the farthest removed from the primitive stock. The form of its characters, the direction in which they are written (from right to left), and the syllabic power which each of them possesses, are circumstances of themselves sufficient to give it a distinctive peculiarity.

Its derivation from the parent stock is thus traced by Schultens:

"Dialecti linguæ Hebrææ sunt tres principes præcipuæ, vel compendiosiùs, duæ; Aramæa et Arabica. Sub Aramæa duo rami, Chaldaica et Syriaca dialectus, quæ ambæ passæ sunt magna damna et non nisi in reliquiis ad manus nostras pervenerunt. Alter ramus multo copiosissimus et ditissimus, quique etiamnum pristina puritate viget et viret, est dialectus Arabum. Sic ergo quatuor existunt rami majores unius stirpis primævæ, Hebraica nempe dialectus, Chaldaica, Syriaca, et Arabica. Hisce tanquam minus principales a latere accedunt dialecti Samaritana et Æthiopica: Samaritana quidem Hebræo-Aramæa, Æthiopica etiam

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Hebræo-Arabica; harum non adspernandus quoque usus, quamvis quod ad copiam et utilitatem præcedentibus multum cedant."[1]

The materials afforded for prosecuting the study of the Ethiopic dialect have not, indeed, been very ample. The Psalter, with the Song of Solomon, the Book of Ruth, four of the Minor Prophets, and the New Testament, are the only parts of the Sacred Writings, and, in fact, the only compositions of any importance, which have ever been printed in this language. And the New Testament, published first at Rome in a separate volume, and afterwards inserted in Walton's Polyglott, abounds with typographical and other more serious errors. (See Ludolf's Historia Æthiopica, Lib. III. c. 4. § 7. and Comment. p. 297.)

The labours, however, of the truly learned and indefatigable Ludolf, have developed the structure of the dialect, and given to its Grammar and Vocabulary a clearness and consistency which could scarcely have been anticipated. Nor did his researches stop at this point. The language with which he was occupied, had, in process of ages, fallen into disuse in Abyssinia, its former country, and was now the language only of books and of learned men. Its place had been supplied by two principal dialects, the Tigrè and the Amharic; of which the former approached the nearest to its original source, and the latter had departed from it into many deviations. To the latter this laborious Scholar applied himself, encouraged by the aid and presence of an Abyssinian, whom he had met with at Rome, and whose confidence and gratitude he had by his kindness acquired; and without any written work, and with no other assistance than the imperfect Vocabulary and rude attempts at explanation of his unlearned instructor, he succeeded in completing an Amharic Grammar, accurate and comprehensive, and a Lexicon of no inconsiderable extent. And as he appears to have exhausted all the resources which he himself possessed, and very few fresh ones have since been brought to light, the literature both of the Ethiopic language and of its offspring the Amharic, remained for a long period in the same state in which his last publications left it.—Attention was at length

(1) From the Prolegomena to an unedited work of Schultens, entitled "Stricturæ ad Origines Hebræas," some MS. copies of which were brought to this country, and sold by one of his scholars, after his death. It is mentioned in the Preface to Parkhurst's Hebrew Lexicon. The copy of which I have been permitted to make use, is in the possession of E. N. Thornton, Esq. of Kennington.

drawn to it again: it has been employed by Biblical Critics for the elucidation of points connected with the cognate dialects; and from our own country some valuable and extremely curious pieces have been given to the world, by the labours of the learned Dr. Laurence, Professor of Hebrew at Oxford, and now Archbishop of Cashel. The talents of Professor Lee of Cambridge have also been recently brought to bear upon this point; and the results that may be expected from their application to it, the experience afforded by the success of his past exertions will best indicate.

But while things were thus in progress, circumstances occurred that opened a wider field than ever for the cultivation of this dialect; and opportunities have been offered, which the great Ludolf, in his anxious wish to bring the work nearer to perfection, earnestly desired to see, but never saw. The attention of the British and Foreign Bible Society has been drawn to the scarcity of copies of the Scriptures in the Church of Abyssinia, and means have been most unexpectedly and providentially put into their hands for supplying this want.

Their first experiment was to send out an edition of the Psalter, printed from Ludolf's corrected text. It was well received; and a letter was addressed on the occasion to Mr. Salt, British Consul at Caïro, by Tecla Georgis, King of Abyssinia, expressing the gratitude of his people, and containing some remarks upon the types and other details of the work, an attention to which might render a future edition yet more acceptable. A fac-simile of this letter, in the Ethiopic Language, may be seen in the Appendix to the Sixteenth Report of the Bible Society. While things were in this state, an acquisition was made by the same Society, of the utmost importance, and most providentially seasonable. It was no less than a version of the Entire Scriptures into the Amharic Dialect, just completed at Caïro, by Abu Rumi, a native of Abyssinia, under the superintendence of M. Asselin, French Consul in that city. For various particulars relating to this work and its history, which it is not necessary here to detail, the reader is referred to the very interesting recent publication of the Rev. W. Jowett[2], entitled 'Christian Researches in the Mediterranean' (p. 197, &c.) Suffice it to say, that so far as it has been examined by Professor Lee of Cambridge, and so far as my

(2) This gentleman negociated in person the purchase of the MS. It is at present deposited in the House of the British and Foreign Bible Society.

own attempts have enabled me to judge of it, it seems to agree with the grammatical rules of Ludolf to a surprising degree of accuracy, and to be, in general, a very faithful representation of the original text. A specimen of it is given below, in the Appendix.

So great a treasure being thus acquired, it was resolved that it should not be unemployed.—The Four Gospels were considered the best specimens of the work that could be printed, to try its reception and its adaptation for general use. The types which had been formed by Ludolf himself were procured from Germany, and various characters were altered, under the direction of Professor Lee, to a nearer imitation of Ethiopic calligraphy. The impression is at the present moment actually in progress.

We are now brought more immediately to the subject of these pages. It was judged on all accounts expedient to publish at the same time with the Amharic work just mentioned, the same portion of the Scriptures in the ancient Ethiopic. The text then of the New Testament being, as it has been already observed, extremely faulty, the first object was to search for some other more correct. The only MS. of importance, or at least, easily accessible, in England, was one of the Gospel of St. John, brought from India by the late Dr. Claudius Buchanan, and deposited in the Public Library of the University of Cambridge. This was collated: it was found to differ from the printed copy in almost every verse; and its readings were far more conformable to the rules of orthography and syntax, and to the idiom of the language, than those of the edition in question. To obtain the same advantage for the other Gospels, it seemed necessary to extend the research; and the stores of the Royal Library at Paris presented an obvious point of examination. With this object in view, I proceeded to Paris in the spring of the present year (1822), and met with every facility and accommodation that I could desire in the prosecution of it.

Of the Ethiopic MSS. existing in this Library, Ludolf has given some account in the Commentary on his Ethiopic History, and in his other works; and the same which he mentions remain there to this day. But he adds, that there existed a valuable collection in the library of the Chancellor Seguier (afterwards bequeathed to the Monastery of St Germain des Près), of which also he drew up a catalogue: but these he

was not allowed to consult, nor was he even permitted to retain a copy of the list which he had himself compiled. At present, this collection has been transferred to the Royal Library, and I was permitted, under more liberal auspices, not only to inspect the catalogue, but to enter upon the most free examination of the MSS. themselves. And I cannot but take this opportunity of recording the kindness that I uniformly experienced from M. Langlès, Conservator of the Oriental MSS. in this establishment, and the facilities which he afforded me in the course of my operations; such facilities, indeed, as I should not have presumed to solicit, had they not been voluntarily offered. For my introduction to this Gentleman I was indebted to M. Kieffer, Professor of the Turkish language in the *Collège de France*, whose services in the encouragement of every literary and of every benevolent enterprize, both by personal exertions and by his influence upon others, are well known and duly appreciated by numerous friends both in France and in England.

But to return to the Royal Library.—The following is a complete list, so far as I have been able to discover, of all the Ethiopic MSS. existing in this magnificent repository.[1]

I. *Entered in the printed* Catalogue *of the* Royal Library.

i. Gospels of St. Matthew and of St. Mark (Ludolf. Comm. in Hist. Æthiop. p. 299.)

ii. "Tractatus de Divinitate," &c.

iii. "The Book of the Mysteries of Heaven and Earth," copied by Wansleb.

iv. An original MS. of the above work, which was once supposed to contain the book called The Prophecy of Enoch. (Ludolf. Comm. in Hist. Ethiop. p. 347.)

(1) Walton says, that a copy of the entire Old Testament, in Ethiopic, existed in France in his time, and he was promised the use of it; but it was unfortunately lost or concealed at the time when he wanted it, so that he never had any benefit from the offer. Whether it has been since recovered, or brought to light again, I know not. His words are, "Habuit doctissimus Gaulminus in Gallia universum Vet. Testamentum Æthiopicum, quod ope D. Bigo, viri undequaque doctissimi, consecutus essem, nisi quod exemplar ipsum Serenissimæ Reginæ Suecorum commodatum et in ipsius Bibliotheca repositum, fortuito an fraude alicujus nescio amissum, haberi non poterat." Prolegom. in Bibl. Polygl. Londin. Cap. XV. Sect. 10. n. 1.

v. Letter of Adam Segued, King of Abyssinia.

vi. A MS. copy of the "Institutiones Linguæ Chaldææ s. Ethiopicæ" of Marianus Victorius.

vii. The Vocabulary of Gregory the Abyssinian (see Ludolf, Pref. in Lex. Amhar.), Ethiopic (or rather, Amharic) and Italian.

II. *Referred to by* Ludolf (Comm. p. 299) *and entered in the* Catalogue *of* MSS. *transferred from the* Library *of St. Germain des Près, to the* Royal Library.

18. The Four Gospels.

19. Id.

103. The Gospels of St. Matthew, St. Mark, and St. Luke; with Hymns, Lives of Saints, &c. (The leaves have been transposed in binding.)

212. The Epistles of St. Paul.

509. Id.

245. The General Epistles.

658. Id. . . . . with a Liturgy, &c.

659. Id. . . . . with the Commencement of the Epistle to the Hebrews.

[The above contain the whole of the New Testament, with the exception of the Apocalypse.]

512. The Book of Genesis.

230. Parts of the Books of Job and Daniel.

237, 238, 270, 517, 518, 519, 671, contain each the Psalter; with the Song of Solomon, and usual Hymns appended.

510. The Song of Solomon, with a Liturgical Service.

The above are all that contain portions of Scripture. The following are also Ethiopic, and consist of Lives of Saints and Patriarchs, Accounts of Miracles, Forms of Devotion, and other similar pieces; viz. Nos. 213, 216, 258, 344, 345, 346, 347, 511, 511 bis, 521, 522, 523, 524, 525, 657, 660, 661, 662, 663, 664, 665, 666, 667.

Before we proceed to any more particular remarks, it may be as well to exhibit an account of the Collections in the Vatican, and in the Library of the British and Foreign Bible Society.

Of the Ethiopic MSS. in the Vatican, Ludolf gives a list (Comm. in Hist. Æthiop. p. 299), stating his belief that all those which had existed in the Abyssinian Convent at Rome, had been since deposited in this collection. He enumerates the following copies of the Scripture, or parts of it.

1. The Pentateuch.
2. Joshua.
3. Judges.
4. Ruth.
5. I & II Samuel.
6. I & II Kings.
7. Isaiah.
8. Psalter, with the usual Hymns appended.
9. The New Testament.
10. The Four Gospels.
11. The Epistles of St. Paul and St. Peter.
12. The Epistles of St. Peter, two of St. John, that of St. Jude, and that of St. Paul to the Hebrews.
13. The Apocalypse, with the Office of the Virgin.

At the end of a copy of the work just cited (the "Commentarius in Hist. Æth.") in the Royal Library, a MS. note is added in Ludolf's own hand-writing, under the title of "Miscellanea varia pro futura fortassis editione;" which note is as follows:—

"De libris Æthiopicis in hospitio Habessinorum Romæ repertis sequentia ad me scripsit Heinricus Wilhelmus Ludolfus.

"FOLIO.

"1. Octateuchus: nim. Quinque libri Mosis, libri Josuæ, Judicum et Ruth. In fine extat: 'Orate pro iis qui mihi laborarunt in hoc libro, et pro me Isaaco[1] qui eum vobis Hierosolymis degentibus dedi.' *Hunc tomum descripsi*, p. 298.

"2. Quatuor libri Regum. Bene est compactus in corio rubro, et Rex Amda-Tzion, cujus nomen regni Gebra-Meskel[2], eum Hierosolymas misisse dicitur.

"3. ቤተ፡ክ፡ Cui præmissa est Epistola Regis ዘርዐ፡ያዕቆብ፡

"Diversi quaterniones incompacti.

(1) "Iste Isaacus rex esse videtur qui hunc tomum Hierosolymam misit, ut Gregorius mihi indicavit. (p. 298. § 6.)"

(2) "Is quoque ibidem nominatur."

" QUARTO.

" 1. Esaias. Post finem cap. LXVI. incipit alius liber vocatus ዕዝራ ፡ አኃኒያስ ፡ et postea quædam Esdræ.[1]

" 2. Undecim Prophetæ minores—Deest Hoseas.

" 3. Tenuis liber qui videtur Liturgia, incipit enim: 'Oratio quando sacerdos induit vestimenta sacerdotalia.'

" 4, 5. Duo volumina. Unum in charta pergamena, et alterum in charta communi; quod hic Romæ tempore Urbani VIII. transcriptum dicitur; 'Organon Dinghil' mihi videntur; posterius enim ita concludit: ተፈጸመ ፡ በዝየ ፡ ኦርጋኖን ።።

" 6, 7. Duo libri Precum.

" Diversæ schedæ multos characteres Amharicos continentes.

" Psalterium in majori octavo.

" In 12mo. Duo libri Precum, maximam partem ad B. Virginem directarum.

" Alii tres libri in 12mo. ejusdem argumenti.

" In Bibliotheca Florentina tria MS^ta. Æthiopica inveniuntur.

" 1. In folio, volumen satis magnum, quod ሴኖዲስ ፡ existimo. Post aliqua folia Canones Clementini; deinde rubris literis scriptum erat ዝንቱ ፡ ሲኖዶሳት ፡ ወቀኖና ፡ ዘበጉርጊሜሁ ፡ ዘአግዚአ-ብሔር ፡ ዘደ ደሉ ፡ ለክርስቲያን ።። Deinceps Concilium Cæsariense; deinceps, ሴ ኖዲስ ፡ ሠልሰ ፡ እለ ፡ ተጋብኡ ፡ በግዝራ ።። Deinceps ሴኖዲስ ፡ ስር ዶ-ቅ ።። Deinceps, ሴኖዲስ ፡ ዘማኅበረ ፡ እንጾኪያ ።። In fine, 'Trattato contra quelli che negano la resurrettione' (ita scriptum erat) et, 'Computus Temporum Abessinorum.'

" 2. In folio minori, Epistolæ Paulinæ.

" 3. In 12mo. liber satis crassus, eleganti charactere exaratus: in frontispicio libri aliquis scripserat, 'Preghiere incantatorie degli Abessini.'"

(1) The MS. from which Dr. Laurence published his "Ascensio Isaiæ Vatis," seems to have had exactly the same contents, and the "quædam Esdræ" here mentioned, proved to be the fourth Book attributed to that Prophet in the Vulgate, or the first, according to the Ethiopic Version.

In the LIBRARY *of the* BRITISH *and* FOREIGN BIBLE SOCIETY, *the following* ETHIOPIC *and other* ABYSSINIAN MSS. *are deposited.*

i. The Pentateuch and three following Books (the Octateuch).

ii. The Psalter, with the Song of Solomon, &c.

iii. Parts of the Gospel of St. Matthew and St. Luke. (St. Luke is now complete, the parts deficient having been supplied by a copy taken from the Parisian MS. No. 18.)

iv. Gospels of St. Matthew and St. Mark.

v. Gospel of St. John.

vi. Gospel of St. John.

vii. Gospel of St. John.

viii. The Apocalypse.

ix. Scripture Songs or Hymns, usually appended to the Psalter.

x. A Fragment, in Amharic.

xi. Devotional Pieces, called "The Hymns of Jared."

xii. THE ENTIRE SCRIPTURES, IN AMHARIC.

xiii. The Gospels of St. Mark and St. John in TIGRÉ, in English characters.

xiv. The Gospel of St. Mark in Amharic, English character.

The Thirteenth Article comprehends two MSS. written by the late Mr. Pearce, who translated the two Gospels there mentioned into the Tigré dialect, with which he was familiar. To those acquainted with "Salt's Travels in Abyssinia," the name of Mr. Pearce will be well known. He had resided some years in a part of the country where the Tigré was spoken, and, as a spoken language, understood it well; though entirely unacquainted with the written character. He has, therefore, expressed the sounds with which he was familiar in an English hand-writing and orthography, and to the Ethiopic Scholar the effect is not a little amusing. Instances frequently occur of as great deviations from the correct form, as would be exhibited if we should represent the French words '*Il faut que,*' by the combination '*Elfoker.*' On examining, however, and representing in their proper characters, some portions of this work, the resemblance between the Tigré and the ancient Ethiopic

becomes most striking, and much nearer than could have been at all expected. A specimen is given below, in the Appendix, and for another of the same description we must again refer to Mr. Jowett's valuable work (Christ. Res. p. 206). Mr. Pearce is unhappily now no more. He died in Egypt, while preparing for his return to England.

No. xiv. contains the Gospel of St. Mark, written out in the same manner, and by the same translator as the foregoing, in the Amharic dialect. With the specimen of Tigré below, will be found two versions of the same passage, in Amharic, one from this translation by Mr. Pearce, the other from that of Abu Rumi.

I forbear to offer any remarks upon the grammatical structure of these dialects, as such observations would be necessarily concise and imperfect at present, and would afford little more assistance than may be obtained from the works of Ludolf.

In returning from this digression and concluding the Catalogue of MSS., it is proper to observe, that the greater part of those in the Bible Society's Library were lately purchased at Paris, from a private source. They were the property of an able Orientalist, M. Marcel, formerly Director of the Royal Printing Office.

In the Royal Library, my attention was, of course, principally directed to those MSS. which contained the Gospels or parts of them. It is not the place here to enter into any extended investigation or collation of their contents; which would be indeed only to anticipate what may be much more easily and effectually accomplished, when the projected edition shall have been completed. The only object proposed is, to make a few remarks on the general state of the texts which these volumes respectively exhibit, more especially as far as regards the identity or difference of the versions which they represent, and to give some of the notices occurring in them which indicate their dates, the possessors through whose hands they have passed, or the purposes to which they have been severally applied.

Ludolf states his opinion (Comm. p. 297) that there were two different Ethiopic Versions of the New Testament, and that copies taken from such differing versions still exist. He observes, that instead of ፍቀዱ፡ "maritus ejus," in St. Matthew i. 18, according to the printed text, we

find in MS. No. 1. of the Royal Library ፈሐሪሃ: "sponsus ejus;" and in one of the MSS. of St. Germain's ሙት: is erased, and ፈሐሪሃ: substituted for it; being, as is probable, a more modern reading. Again, that the words of Christ on the cross, "Eloi, Eloi, lama sabachthani!" are differently written in two of these same MSS. of St. Germain's; one of which represents the same reading of them as is found also in the MS. No. 1. Such discrepancies as these, however, appear by no means sufficiently marked to give just foundation for the opinion of two different versions. Ludolf observed others also (Commen. p. 299), and many certainly exist; but whether they are sufficient to lead us to this conclusion appears to me yet questionable.

The MS. of St. Germain's, No. 18, seems to present the best readings; and from other circumstances hereafter to be mentioned, appears to be an authentic copy of the received text. From this copy, No. 19, which is also ancient and bears marks of authenticity, differs, especially in passages which present any little difficulty, and are not merely historical. No. 103 is more modern, and agrees rather with the latter copy than the former. The MS. of the Bible Society, No. iv, though written in an extremely ill-formed character, and bearing no favourable marks as to its origin, exhibits a very good text, and agrees very generally with MS. St. Germain, No. 19. The same Society's MS. No. iii, though a much fairer copy, written in a bold hand, in columns, folio, like those of St. Germain's, is not equal in accuracy: the discrepancies, however, which it presents from MS. St. Germain, No. 18, are not of great importance. The state of the text in MS. No. 1. of the Royal Library, seems to have tended most to decide Ludolf's opinion respecting the existence of two versions. He says (Comm. p. 299): "Evangelia Matthæi et Marci in Bibliothecâ Regis Galliæ extantia plurimum differunt ab impressis, ut vix versus unus cum altero conveniat; nam paraphrasis magis est quam versio." And an observation to the same effect is found also in the Catalogue of MSS. prefixed to his Ethiopic Lexicon. It does not, however, differ more, so far as the sense which its readings exhibit is concerned, than No. 19. St. Germain from No. 18. What gives it the appearance of a loose and paraphrastic translation is, that it contains so many repetitions, continually representing the same phrase by two

different expressions immediately succeeding each other: and when these are not connected together by the requisite intermediate particles, of course a great confusion is introduced. I collated part of the Gospel of St. Matthew in this MS. with the Bible Society's MSS. No. iii. and No. iv.; and the observation of a very curious circumstance was the result. The texts of these two latter MSS. vary; and I found that in almost every instance where they give different readings of a phrase, both those readings are inserted in the MS. of the Royal Library, even when they only have different forms of the same verb.

Whether, then, these two copies represent two different versions, and the MS. of the Royal Library be compounded of both, may be a question: for it can scarcely be supposed that the Copyist had these two identical MSS. under his eye, and has thus recorded what are simply the variations of two particular copies. At the same time, such discrepancies are found to exist between any two of the MSS. compared together, and between those again and all the rest, that it will be extremely difficult to assign which version (supposing there to be more than one) any particular copy is designed to represent. For instance, No. iv and No. 18 agree so nearly together, that they must certainly be considered as having the same text; and according to what we have been just observing, No. iii is supposed to exhibit a different one; but when this same No. iii. came to be more accurately compared with No. 18 in a different Gospel (that of St. Luke, not contained in No. iv.), its differences were found to be not at all material; and, though numerous, perhaps not more so than those cases in which No. i, instead of combining the two supposed versions, gives readings different from either.

But the question of the existence of two versions did not seem to me precisely the point of greatest importance in the objects to which the Bible Society are directing their views. My aim, in acting for them, was to obtain a text, which, while derived from genuine Ethiopic MSS., and therefore likely to prove acceptable to the people for whose use it was destined, should, at the same time, approach as nearly as possible to conformity with the sacred original. To the point in question, considered as an inquiry of criticism, I paid no peculiar attention; and the researches that I made, were solely in pursuit of my own immediate object. The above

remarks, then, arise only from such collations as the course of that pursuit led me to undertake. To investigate the subject fully would require a more minute examination. Should the existence of two different versions be satisfactorily disproved, the supposition of two different standard editions, or "recensiones," to use Griesbach's term, might then be resorted to; and the difficulty of classifying MSS., and discovering to which of such "recensiones" they are to be referred, cannot be more strongly exemplified than in the uncertainty which even the labours of the great Critic, just mentioned, have left upon this very point with respect to the Greek text of the New Testament.[1]

Without professing, then, to have entered with the requisite diligence upon a subject which demands so much sound judgment and patient perseverance, I shall merely attempt to confirm or illustrate what few remarks I have already offered, by some examples.

The difference between No. 18 and No. 19, I have found more fully exemplified in the introduction to the Gospel of St. Luke, than in any other passage.

St. Luke i. 1—4. in No. 18.

እስመ፡ብዙኃን፡እለ፡አኀዙ፡ወጠኑ፡ደገሙ፡ወደመሩ፡በእንተ፡ንብ
ር፡ዘእምኑ፡በላዕሌነ፡በኀመ፡መሀሩነ፡እለ፡ዋደሙነ፡ርእዮቶ፡ወተለ
እክወ፡በቃሉ።ወረተዐነ፡ሊተነ፡እተልወ፡እምጥንቱ፡ወእጠይቀ፡ለኵ
ሉ፡በበ፡መተልወ።እጽሓፈ፡ለኀ፡ዐዚዝ፡ቴዎፍሊ፡ለኣኃዜ፡ኀመ፡
ታእምር፡ጥዩቀ፡በእንተ፡ኵሉ፡ኀይለ፡ነገር፡ትመህርተ፡ዘተመሀርከ።

(1) He concludes his enumeration of the different classes of MSS. and versions in these words: (Proleg. § iii. p. 86. ed. 1796.)

"Præter codices unam ex illis recensionibus vetustis exhibentes, extant nonnulli quorum textus e duarum triumve recensionum lectionibus conflatus est; e quo genere sunt fragmenta codicum PQT, mox cum Alexandrinis, mox cum occidentalibus consonantium. Ad hanc classem possent etiam referri *forsitan* quos supra vel Alexandrinis, vel occidentalibus a parte potiori accensuimus, codices 1. 13, &c. cum versionibus Æthiopica, Armenica, Sahidica, Syra Hierosolymitana et Philoxenianæ margine. In his omnibus Alexandrinæ lectiones admistæ sunt occidentalibus et vicissim. Sunt vero etiam codices nonnulli in quibus Constantinopolitanæ quidem lectiones, si universam textus conformationem spectes, regnant, adspersis tamen pluribus paucioribusve lectionibus sive Alexandrinis sive occidentalibus, quo pertinent codices e gregariorum numero eximendi, non eadem omnes auctoritate pollentes: K. M. 10, 11, &c."

The same passage in No. 19.

እስመ፡ብዙኃን፡እለ፡አኀዙ፡ደውጉ፡ወደጽሐሬ፡ደንገረ፡ወደገበሬ፡ወደምህሬ፡በአንተ፡ገብር፡ዘአምኑ፡በላዕሌነ፡በእንተ፡ነገር፡ዘንሕነ፡ጠየቅናሁ፡በኀመ፡አደደውነ፡ወመህሬነ፡እለ፡ቀደሙነ፡ወኮኑ፡እሙቅ ድም፡ርአዮቶ፡ደርእዩ፡ኩሉ፡ዘኮነ፡ወደትለአኀወ፡በቃሉ፡ረትዓነ፡ሊ ተነ፡ወፈቀድኩ፡አነ፡እትልወ፡ካዕበ፡እምጥንቱ፡እስመ፡ነበርኩ፡አ ነ፡እንዘ፡እተሉ፡በበ፡መተልወ፡ወእጠይቀ፡በጥይቅና፡ኀመ፡እጽሐ ፍ፡ለኀ፡ኦዓዚዝ፡ቴወፍሊ፡ለአኀዚ፡ኀመ፡ታእምር፡ጥዩቀ፡በእንተ፡ ኩሉ፡ኀደለ፡ነገር፡ትምህርተ፡ዘመህርኀ፡ዘአማን።

In the latter reading of the passage, there is much of that repetition which has been described as existing in No. I.

The same passage, from the printed text in Walton's Polyglott.

እስመ፡ብዙኃን፡እለ፡ወጠሩ፡ደንገረ፡ወደመህረ፡በእንተ፡ገብር፡ዘ አምኑ፡በላዕሌነ፡=፡በኀመ፡መህረነ፡እለ፡ቀደሙነ፡ርእዩቶ፡ወተልእ ኀወ፡በቃሉ፡=፡ወረተዓነ፡ሊተነ፡እትልወ፡እምጥንቱ፡ወጥዩቀ፡ኩሉ፡ በበ፡መተልወ፡እጽሐፍ፡ለኀ፡ዐዚዝ፡ቴወፈሊ፡=፡ኀመ፡ታአምር፡ ጥዩቀ፡በእንተ፡ኩሉ፡ኀደለ፡ነገር፡ትምህርተ፡ዘተመህርኀ፡=፡

I proposed next to compare a passage from No. 18, with the same as represented in No. iv.; but, on examination, I found that there was absolutely not the smallest discrepance, except in the orthography of one or two words. This circumstance sufficiently proves the similarity between the texts of these two MSS., and the specimen is therefore omitted.—The next is a passage from No. iv, compared with the same from No. 19.

Matt. v. 13, 14, 15, in No. iv.

አንትሙ፡ውእቱ፡ጸው፡ለምድር፡ወእመሰ፡ጨው፡ለስሐ፡በምንትኑ፡ እንከ፡ይቀስምዋ፡አልቦኬ፡ዘይበቍዕ፡እንከ፡ዘእንበለ፡ዘይገድፈዉ፡ አፈኣ፡ወይኅደደ፡ሰብእ።፡አንትሙ፡ውእቱ፡ብርሃኑ፡ለዓለም፡ኢት ኅልፅ፡ሀገር፡ተንብአ፡እንተ፡ትነንጸት፡መልዕልተ፡ደብር፡ወኢየንት ው፡ማንቶተ፡ኀመ፡ደኅድንዋ፡ታሕተ፡ኀፈር፡አላ፡ኀመ፡ያንብርዋ፡ ደበ፡ተቅዋማ፡ወታበርህ፡ለኩሉ፡ዘውስተ፡ቤት።፡

The same passage from No. 19.

ኦንትሙኬ፡ውኡቱ፡ጴው፡ለሚዮር፡ወለእመሰ፡ጴው፡ለስሐ፡በሚኝ ትኑ፡ይቄስሚዉ፡ኦልቦኬ፡እንበ፡ለዘ፡ይበቍዕ፡ዘእንበለ፡ዘይገድፍ ዉ፡ኦፍኦ፡ወይኅይዎ፡ሰብኣ፡በእገሪሆሙ።። ኦንትሙኬ፡ውኡቱ፡ ብርሃኑ፡ለዓለሚ፡ወኢትክል፡ተኅብዮ፡ህገር፡ተታብኦ፡እንተ፡ተሐኝ ጸት፡መልዕልተ፡ደብር፡ትነብር፡ወኢያቀትዉ፡ውስቲታ፡ሚሶቱ፡ኀ መ፡ያንብርዋ፡ሙሶባኦ፡ኀመ፡ይኅይንዋ፡ተሐተ፡ኀፈር፡ዘእንበለ፡ኀ መ፡ያንብርዋ፡ደ፲በ፡ተቅዋማ፡ወትበርህ፡ለኩሉ፡ሰብኣ፡እለ፡ውስ ተ፡ቤት።።

We still see something of the same character as in the former extract from this MS.; but, in the present passage, there are some good readings; better, indeed, than those corresponding to them in No. iv.

The MS. No. I. comes next under notice; and some instances will be given of the combinations which it exhibits of the readings of No. iii. and No. iv. I have preserved only two or three such passages, and those are taken all from the same chapter, but a great number might easily have been collected.

Matt. xii. 5. *καὶ ἀναίτιοί εἰσι.*

No. iii. . . . ወኢ፲ይኅወኖሙ፡ጊጋዮ።።
No. iv. . . . ወኢልቦሙ፡ኅጢኣተ።።
No. i. . . . ወኢ፲ይኅወኖመ፡ጊጋዮ፡ወኢልቦሙ፡ኅጢኣተ።።
Polyglott Text. ወኢ፲ይኅወኖሙ፡ጊጋዮ፡

Matt. xii. 7. *οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.*

No. iii. . . . እመ፡ኢኮነኝክሙ[1]ቍሙ፡ለነፂዮን።።
No. iv. . . . እመ፡ኢቅዳልክሙቍሙ፡ለእለ፡ይሔብሉ።።
No. i. . . . ኢመ፡ኢኮነኝክሙቍሙ፡ለነፂዮን፡ወእመ፡ኢ፲ዮቀኑ ልክሙቍሙ፡ለእለ፡ይሔብሉ።።
Polyglott Text. ኢመ፡ኢኮነኝክሙቍሙ፡ለነፂዮን፡

(1) Leg. ሙ፡ It is curious that the same mistake should appear also in the Polyglott Text.

Matt. xii. 30. *ὁ μὴ ὢν μετ' ἐμοῦ.*

No. iii. . . . ዘኢኮነ፡ምስሌየ፡
No. iv. . . . ዘኢሀሎ፡ምስሌየ፡
No. i. . . . ዘኢሀሎኬ፡ወዘኢኮነ፡ምስሌየ፡
Polyglott Text. ዘኢኮነ፡ምስሌየ፡

Ibid. *ὁ μὴ συνάγων.*

No. iii. . . . ዘኢያስተጋብኣ፡
No. iv. . . . ዘኢይትጋባኣ፡
No. i. . . . ወዘሂ፡ኢያስተጋብኣ፡ወዘኢይትጋባኣ።
Polyglott Text. ወዘኢይትጋበኣ፡

A longer extract will shew more clearly the state of the text.

Matt. xii. 17—22.

No. iii.

ከመ፡ይትፈጸም፡ዘተብህለ፡በኢሳይያስ፡ነቢይ፡እንዘ፡ይብል፡ናሁ፡ወልድየ፡ዘነረይኩ፡ፍቁርየ፡ዘሠምረት፡ነፍስየ፡አነብር፡መንፈስየ፡ላዕሌሁ፡ወኵነኔ፡ለሕዝብ፡ይነግር፡ኢይሄሞ፡ወኢይጸርኅ፡ወአልቦ፡ዘይሰምዖ፡በመንገርብት፡ቃሎ።፡ብርሀ፡ቅጥቅጠ፡ኢይሰብር፡ወሱፍ፡ዘይነድድ፡ኢይጠፍእ፡እስከ፡ይገብኦ፡ፍትሕ፡ለመዊእ፡ወበስመ፡ዚአሁ፡አሕዛብ፡ይትአመኑ።፡ወእምዝ፡አምጽኡ፡ሎቱ፡እለ፡አጋንንት፡ዕውራን፡ወአሕዮልሙ፡እስከ፡ጽሙማን፡ይትና[ገረ፡ወ]ይረኢዩ።፡

No. iv.

ከመ፡ይብጸሕ፡ዘተብህለ፡በኢሳይያስ፡ነቢይ፡ዘይቤ።፡ናሁ፡ወልድየ፡ዘነረይኩ፡ዘአፈቅር፡ዘሠምረት፡ነፍስየ።፡ወእሠይም፡መንፈስየ፡ላዕሌሁ፡ወይሜህርሙ፡ፍትሐ፡ለአሕዛብ፡እንዘ፡ኢይነር፡ወኢይፀር ኅ፡ወኢይሰምዕ፡መኑሂ፡በጽጉ፡ቃሎ።፡ብርሀ፡ቅጥቅጠ፡ኢይሠብር፡ወሡዕነ፡ዘይጠይስ፡ኢያጠፍእ፡እስከ፡ሶበ፡ይገብኦ፡ፍትሐ፡መዊዖቱ፡ወአሕዛብ፡ይትዌከሉ፡በስሙ።፡ወእምዝ፡አምጽኡ፡ኀቤሁ፡ዘንነኝ፡ዕውረ፡ወጽሙመ፡ወረወሶ፡ወውእቱ፡ዕውር፡ወጽሙም፡ወበሃም፡ነበበሂ፡ወርእየሂ።፡

No. 1.

ኀመ፡ይብጻሕ፡ወይትፈጸም፡ዘተብሕለ፡በኢሳይያስ፡ነቢይ፡እንዘ፡ይብል፡ናሁ፡ነዋ፡ወልድየ፡ጦልዔየ፡ዘነረይኩ፡ዘአፈቅር፡ዘኪያሁ፡ሠምረት፡ነፍስየ፡እሠይሞ፡ወአነብር፡መንፈስየ፡ላዕሌሁ፡ወይሚህርሙ፡ፍትሐ፡ለአሕዛብ፡ወኵነኔ፡ለአሕዛብ፡ይነገር፡እንዘ፡ኢይደምፅ፡ወኢይነገር፡ወኢይጸርኅ፡ወአልቦ፡ዘይሰምዖ፡መኑሂ፡በጽጉ፡ወበመኳርብት፡ቃሉ፡ብርሀ፡ቅጥቅጥ፡ኢይስበር፡ወሱዕኒ፡ዘይጠይስ፡ወደነድድ፡ኢይጠፍእ፡እስከ፡ሶበ፡ይገብኦ፡ፍትሐ፡መዊዖቱ፡ወበስመ፡ዚአሁ፡አሕዛብ፡ይትዌከሉ።። ወእምዝ፡አምጽኡ፡ሎቱ፡ንቤሁ፡እለ፡አጋንንት፡ዕውራን፡ወጽሙማነ፡ወበሃማነ፡ወፈወሶሙ፡ወአሕየዎሙ፡እስከ፡ጽሙማነ፡ይሰምዑ፡ወይትናገሩ፡ወይሬእዩ፡ወውእቱ፡ዕውር፡ወበሃማ፡ነበሂ፡ወርእየሂ።።

The same passage according to the printed text of the Polyglott.

ኀመ፡ይብጸሕ፡ወይትፈጸም፡ዘተብህለ፡በኢሳይያስ፡ነቢይ፡እንዘ፡ይብል።።=።። ናሁ፡ወልድየ፡ዘነረይኩ፡ፍቁርየ፡ዘሠምረት፡ነፍስየ።። ወእሠይሞ፡ኣነብር፡መንፈስየ፡ለዕሌሁ፡ወኵነኔ፡ለሕዝብ፡ይነገር።።=።። ኢይደምፅ፡ወኢይጸርኅ፡ወአልቦ፡ዘይሰምዖ፡በመኳርብት፡ቃሉ።።=።። ብርሀ፡ዘቅጥቅጠ፡ኢይስብር፡ወሱዕ፡ዘይነድድ፡ኢይጠፍእ፡እስከ፡ይገብኦ፡ፍትሕ፡ለመዋኢ።።=።። ወበስመ፡ዚአኩሁ፡ኣሕዛብ፡ይትኣመኑ።።=።። ወእምዝ፡አመጽኡ፡ሎቱ፡እለ፡አጋንንት፡ዕውራን፡ወአሕየዎሙ፡እስከ፡ጽሙማነ፡ይትናገሩ፡ወይሬእዩ።።=።።

If however the text of No. 1, thus compounded of those exhibited in No. iii and No. iv, be a combination of two different versions, No. iii must represent one of these; and No. iv, as also No. 18, with which it so generally agrees, the other. But on collating No. iii with No. 18, which I had occasion to do through part of St. Luke's Gospel, I found no such marked difference between them as tended to confirm this opinion. The discrepancies were of little importance, and apparently not such as could be accounted for on this supposition: for instance, in Luke ii. 13—28, there are nine variations, but four of them are orthographical; the rest consist in an addition of a word or so; and the most important is, the omission in No. 18 (generally the best text) of

the words in verse 23, "as it is written in the Law of the Lord." The two MSS. vary more in chapter viii. ver. 16, than in any other passage; or at least there are not more than one or two verses where I have observed so much difference. It is, therefore, presented as a specimen of the nature of the variations.

St. Luke viii. 16.

No. iii.

ወአልቦ፡ዘያንቱ፡ማኅቶተ፡ወይኅድኖ፡ንዋየ፡ወያኑበራ፡ታሕተ፡ ዓራ
ት፡ዘአንበለ፡ይቦ፡ተቅዋሚ፡ኀመ፡ይርአዩ፡ብርሃነ፡አለ፡ያንሶስው።።

No. 18.

ወአልቦ፡ዘያሐቱ፡ማሕቶት፡ኀመ፡ይኅድንዎ፡ታሕተ፡ኀፈር።። ወእ
መ፡አኮ፡ታሕተ፡ዓራት፡ዘአንበለ፡ኀመ፡ያኑበርዎ፡ይቦ፡ትቅዋሚ፡
ወታበርህ፡ለአለ፡ያንሶስው።።

But it is time to leave a subject upon which it was merely proposed to throw out some hints for the consideration of the Ethiopic Scholar. On the whole, I entertain hopes that, by the aid of the MS. No. 18, a part of which I have copied, together with those which the Bible Society itself possesses, the projected edition of the Gospels may exhibit a tolerably accurate and faithful text.

I proceed to insert, as above proposed, some notices, extracted from two of the MSS., respecting their dates, and similar particulars, as also some extraneous pieces, appended or prefixed to them, which seem not entirely without interest.

In the first leaf of No. 18, which is a fine folio MS., written on parchment, we find the following inscription:

አኵቴተ[1]፡አብ።። ወወልድ፡ወመንፈስ፡ቅዱስ።። ወሀብኩ፡አነ፡ሰይፈ፡
ሀርላድ፡ንጉሥ፡ወልደ፡አሞደ፡ጽዮን፡ንጉሥ፡[በ]ስመ፡መንግሥትዮ፡
ቊስጣንጢኖስ፡ዘንተ፡ወንገለ፡ቅዱስ።። ለቤተ፡ሐዋርያት፡ዘደብረ፡

(1) There is some appearance of a small portion of the leaf having been lost at the commencement of the piece. Perhaps it was written በአኵቴተ፡ as I have found it elsewhere.

Any letters which were not quite distinct in the MS. and which I had doubts are inclosed in brackets.

ቆስቋሞ[2]:: እንዘ: እሰ[ግ]ድ: በብረከ: መንፈስ:: ኀበ: ተንብአ: ውስ
ቴቱ:: መላኬ: ሥጋ: ወነፍስ:: ምስለ: እሙ: ንጽሕት: ድንግል: ዘእንበ
ለ: ርኵስ :: እንዘ: ኣነክር: ስልጣኖ: ኀመ: ያድኅነኒ: አመ: ያቀው
ሞ: ይደኖ: አመ: ይደለው: መንበር: ለኵነኖ:: አመ: ያለብስ: ፀዳ
ዲደ: ለዘተአምኖ:: ወአንትሙሂ: ካህናት: ወድያቆናት:: እለ: ትሴ
ብሑ: በመዝሙረ: ዳዊት በዛቲ: መ::ካነ: ቅድስት:: ዝክረኒ: ወ[ን]
ረ: በኵሉ: ጸሎት: ወስእለት: በጊዜ: ዕጣን: ወመሥዋዕት:: ኀመ: እ
[ኅ]ሀል: አምስጦ:: አምዕለተ: ፍዳ: [እ]ምኵነኔ: ግርመት:: ወለእመ
ቦ: ዘሂደ: ወዘተዓገሎ: ለዝንቱ: ወንገል:: ይኵን: ቅውመ: ወርጉመ: በ
ቅድመ: አብ: ወወልድ: ወመንፈስ: ቅዱስ:: በዝ: ዓለም: ወበዓለም:
ዘይመጽእ: ለዓለመ: ዓለም: አሜን: ወአሜን::=::

It may be literally translated thus:

"Praise to the Father and to the Son and to the Holy Ghost. I Saifa Arâd, King, Son of Amda Zion, King, by my name of royalty called Constantine, have given this Sacred Gospel to the House of the Apostles, which is on Mount Koskam: worshipping in humility of spirit, in the place wherein the Lord of flesh and spirit was concealed with his Mother, the pure Virgin without stain[3]; adoring His power, that He may save me, when He shall array His judgment, when He shall prepare His throne for His decreeing justice, when He shall clothe in white garments him that has believed on Him. And ye also, Priests and Deacons, who sing praises with the Psalms of David in this sacred place, remember me continually in every prayer and petition in the time of incense and of oblation, that I may be able to escape from the day of

(2) This name is written elsewhere, as in the extract immediately following, ቆስቋሞ: Koskam.

(3) Respecting the concealment of Christ and the Virgin Mary at Koskam, it may be observed, that in the Ethiopic calendar, we find the 2d November signalized by the ጕዮተ: ክርስቶስ: እምሕሰ: ለቆስቋሞ:: "The flight of Christ from Mehsa to Koskam:" and Ludolf observes, that, in this latter place, the Holy Family were reported to have made a long stay during their retirement in Egypt: and a monastery was built on the spot afterwards, in commemoration of it. Probably this in Abyssinia derived its name from thence. It is frequently mentioned by Bruce.

retribution, from the terrible judgment. And if any one take away and forcibly carry off this Gospel, let him be removed, and let him be accursed before the Father, and the Son and the Holy Ghost, both in this world and in the world to come, for ever and ever. Amen and Amen."

Next follows in a different hand-writing:

በስመ፡ሥሉስ፡፡ ቅዱስ፡ጸንፈነ፡ድቁቅንበስ፡በቀስቃም፡ሐበርነ፡[፴[1]] ቅሰውስት፡ወድያቀናት፡ወመንሱሳት፡ጟወፀቱ፡አመት፡መንርት፡[ሲ መን፡[2]] እረይሰ፡መቃርስ[3]፡በሰላመ፡እግዚአብሔር፡አሜን፡፡

"In the name of the Holy Trinity, We, Sons of Abyssinia, have conjointly written this in Koskam, being 30 presbyters, deacons and monks, in the 69th year of Grace: Macarius being our Superior, in the peace of God. Amen."

As to the date of this document, "the 69th Year of Mercy, or Grace," it must be observed, that the Ethiopic era of chronological computation, is not very definitely fixed. In the "Computus Ecclesiæ Æthiopicæ" in Ludolf's Commentary on his Ethiopic History, three different dates are given by the compiler to indicate the year in which it was written. The two first are large numbers, 7107 and 6650, and are computed from the Creation; a third is added, 207, of which Ludolf is unable to give any account. Now this third appears to be on the same system of reckoning as that in question; and the same I have found to be adopted also in every MS. that I examined, wherever any date was assigned. If the number 267 represents the year 1607 of the common Christian era, as Ludolf says it does (Comm. p. 385), 69 will then answer to 1409.

(1) The numerals indicating the number of persons, are partly obliterated; one of them, the first, is that which stands for 30.

(2) The word ሲመን፡ I do not understand.

(3) እረይስ፡ seems from the context, in this and other places, to mean "the Head or Superior of the Convent:" perhaps it is a corruption from the Arabic الرئيس (See Ludolf Comm. p. 253.)

But according to the date at the end of the printed Ethiopic Testament, the year 200 of the Abyssinians represents 1548 of our era; according to which computation, 69 would answer to A.D. 1417, instead of 1409. This agrees with Bruce's account, who states, in his Abyssinian History (Travels, Vol. II. p. 62), that the commencement of the era dates from 1348; and consequently the year 200 answers to 1548, and 69 to 1417.

Now Saif Arâd, who is stated above to have presented this MS. to the Monastery, reigned, according to Bruce, from 1342 to 1370; and this clause, in which the date occurs, was certainly written after the former, or deed of presentation, and possibly at as long an interval as forty or fifty years; which supposition would make the computations agree.

A few lines follow, difficult to decipher, but apparently denouncing punishment upon any one who should carry away the book; and on the next page the work itself begins. It is introduced by the Epistle of Eusebius to Cyprian, and his Tables of the Harmony of the Gospels. This occupies ten pages, each ornamented with a painted border, of different colours, in the margin. A title-page, which comes next, bears the inscription ጉባኤ፡ ሠርዐት፡ ዘንብረ፡ አርባዕቱ፡ ወንጌላት፡ which seems to apply rather to the introductory piece that immediately follows, than to the whole volume. It is not very easy to translate these words literally; but from the subject of the piece just mentioned, they appear to signify generally "An Account of the Plan of the Composition (or, of the Harmony) of the Four Gospels." The first word is written ኁባኤ፡ but as I have not found that any such word exists in the language, and ጉባኤ፡ seem so exactly to suit the sense of the passage, I have made the alteration.

This page is ornamented with two figures of birds, with the title ሰገዝ፡ ባሕር፡ "Sea-Ostrich;" and two of beasts, marked ባቡላ፡ the meaning of which term is not obvious. Ludolf gives, in his Lexicon, only ባቢል፡ which he describes as the name given to a fabulous kind of *birds*.

Passing over some rude figures, which occupy the three next pages, we find, before the commencement of St. Matthew, the same introduction which is prefixed to the New Testament printed at Rome, and which has just been referred to above.

It is written in the same hand-writing as the Gospels themselves.

and in the same form, two columns on each page. We proceed to give a copy of it. It will be seen that there are many variations between the text of this piece as here exhibited, and that of the printed edition; but they are of little consequence. A few of them will be found noted below.

ገጻቁ፡ሥርዐት፡በእንተ፡ሱበረተ፡ቃላት፡ዘአርባዕቱ፡ወንጌላት።። እን
ዘ፡ይተሉ፡ርድኤተ፡ክልኤቱ፡ባሕቲቶሙ፡ጸሐፉ፡እንከ፡ወንጌለ፡እ
ምሐዋርያት፡ወክልኤቱ፡እምትሉሆሙ።። ለንደ፡ዘጳውሎስ፡ወአሐ
ደ፡ዘጴጥሮስ፡ወዘጴጥሮስ፡ረድኦ፡ዚኣሁ፡ምስለ፡ዮሐንስ፡ወማቴዎ
ስ።=።
ጽሐፉ፡እንከ፡ወንጌላተ፡እንዘ፡ኢየንሥሡ፡ክብረ፡ለርእሶሙ፡አላ፡
በኀመ፡ይትፈቅድ።። ወንጌልሰ፡አሐዱሂ፡አሐዱሂ፡ሶበ፡ተጽሕፈ፡እ
ምአኀለ፡ወየአክልሂ።። ደእሙ፡አርባዕቱ፡ኀብሩ፡እለ፡ጽሐፉ፡ኮኑ፡
እንዘ፡ኢይትራአዩ፡ወአኮ፡በለንዱ፡መካን፡[ዕሊ]ወሙ፡ዘጸሐፉ፡ወ
ኢሂ፡ተማኅረ፡ለኣኅበሮ፡ቃላት፡ወአልቦ፡ንሥሢ፡ማእኀሉሙ፡ደእ
ሙ፡ኀመ፡ዘበለንዱ፡አፍ፡ነበቡ፡ዕረዩ፡ስብሓተ፡ወርእዮተ፡ዘበአ
ማን፡ዝንቱ፡ኮነ፡ወሶበ፡አኮ፡ኀመዝ፡ጸላኤ፡ወኢመኑሂ፡እመኢአምነ፡
ወአኮ፡ድንቀተ፡ዘኮነ፡ዘመጠነዝ፡ኣኅበሮ፡ቃላት።። ወእምኵሉ፡ሐ
ጫት፡ወሕዝበት፡ጸላኤ፡አድኀነት[1]፡ወፈድፋደ፡ያኅብሮሙ፡ሰብ
እ፡በብሂህ፡በእንተ፡ዘጸሐፉ፡ወጽሕፈቱሰ፡ኀመዝ፡ውእቱ፡እስመ፡
አምላክ፡ሰብአ፡ኮነ፡ወበእንተ፡ትእምርታት፡ወመንክራት፡ዘገብረ፡
በእንተ፡ዘተሰቅለ፡ወበእንተ፡ዘተቀብረ፡ወበእንተ፡ተንሢኤሁ፡ወበ
እንተ፡ዕርገቱ፡ወበእንተ፡ምጽአቱ፡እስመ፡ሀለወ፡ይኩንኝ፡ወዘኀመ፡
ወሀበ፡መድኀኒተ፡በምጽዋት፡ወዘኀመ፡ደቤ፡ኢያምጻእኩ፡ካልኦ
ተ፡ሥርዐተ፡ዘየትቃወማ፡ለብልይት፡ሕግ፡እስመ፡ወልድ፡ባሕቲቱ፡
ፈቅር፡ወብሑተ፡ልደት፡ዘኀመዝ፡ወበእንተዝ፡ዘመጠነዝ፡ኮነ፡ሱብ
ረተ፡ቃላት።። ወሉቃስ፡ዝለፈተ፡አርአየ፡ኀመ፡ንትመሀር፡ነገረ፡ርት
ዕ፡ጽንዐተ[2]።። ወዮሐንስ፡ኣህደአ፡ወክሐ፡አንዘ፡ይብል፡እምላዕሉ፡
ወእምንበ፡አቡሁ፡ወረደ፡እንዘ፡ክርስቶስሃ፡የንውሶሙ[3]።። ወእምካ
ልኣኒሁ፡ውእቱ፡ኣነኝ፡ወማቴወስኒ፡ዘእምአይሁድ፡ኣእመነ።። ወማር

Variations in the printed Edition.

[1] አድኀነ፡ [2] ነገረ፡ጽኡዓት፡ [3] ይሐወሶሙ፡

ቀስኒ፡እንዘ፡ሀለወ፡ውስተ፡ንብጽ፡አስተብቍዕዎ፡አርያኦተ፡ዚኣ
ሁ፡ኀመ፡ይገበር፡ኀመዝ።። ወሶቃስ፡ካህበ፡በሐያስ፡ተናገረ፡ወእስ
ኀ፡አያም፡አልዐለ።። ወአኮ፡በአሐቲማእዝንት፡ጽሒፎሙ፡ዘ[ያ]ፈ
ኑ፡አላ፡በኍሉ፡ምድር፡ወበኍሉ፡ባሕር፡ሰ[ ]ቱ[4]፡ሰሙዓተ፡ለኍ
ሉ፡ሰብእ፡እንዘ፡መቃ[ ]ተ[5]፡ሀለው፡ይትነበብ፡ዝንቱ፡እስኀ፡ዮም።።
ወአልቦ፡ዘኣዕተፈ[6]፡እምዘጽሑፍ፡ወኢለመኑሂ፡እንዘ፡ታሪትዕ፡ኀደ
ለ፡አምለክ፡ኀሃሊተ፡ኍሉ፡ወፈደፋደ፡እምኍሉ።። ወሶቤ፡ኢኮነ፡
ኀመዝ፡እፎ፡መጸበሓዊ፡ወመገልብ፡እምጠበበ፡ኀመዝ፡ወኢኮነ፡
በሕልም፡ወበዓትሃት፡ዘኮነዝ፡ለእለ፡በየውሃት፡ወበሃይማኖት፡ያ
ነብቡ፡ወያአምኑ፡ወአኮ፡በሒይወቶሙ፡ኀመ፡ሣያ[7]፡መዊቶሙሂ፡
አኮ፡ለዕስራ፡ወለኀልኤ፡ሶብእ፡ወኢለምእት፡አላ፡ለኣሀጉር፡ወለአ
ሕዛብ፡ወለሕዝብ፡ወለምድር፡ወለባሕር፡ወለአላይስ[8]፡ወለኍሉ፡
ዓለም፡አእመኑ፡በዛሕኝ፡ዘእገዚእነ፡ኢየሱስ፡ኍርስቶስ፡መርሶ[9]፡ሶ
ብኡ፡መጥዉ፡በእንተ፡ኅብረተ፡ቃላት፡ዘቅደሳን፡አርባዕቱ፡ወንገለ
ት፡ተፈጽመ።።=።።

I have attempted to give a translation of this piece, though some passages in it are of dubious import. A few notes are subjoined, referred to by figures, and the doubtful passages are indicated by inverted commas.

"A representation of the plan of the Harmony[1] of the Four Gospels.[2] Now two only of the Apostles wrote Gospels, and two of their followers;[3] one of Paul, and the other of Peter; and he who followed Peter 'made use of the assistance of John and Matthew.'

"They wrote the Gospels then not seeking glory to themselves, but according to what truth required. Now if one Gospel only had been written, it would have sufficed, 'and does suffice'; but those who wrote them composed four: and they did not see each other, and were not in one place when they wrote, and there was no consultation between them: yet they spoke as with one mouth 'the same glorious things, and what they had seen in truth.' And no enemy or unbeliever could have done like this, that there should have been no discrepancy in so great

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Variations in the printed Edition.

[4]ሰፍኑ፡ [6]ዘአዐቀፈ፡ [8]ወለአለይስ፡ወለ፡ጸር፡
[5]መቃርንት፡ [7]ኀመዓያ፡ [9]መርሰ፡

a collection of writings. This saves them from all calumny or suspicion of the enemy. And enlightened men esteem them much for what they have written; and its contents are of this kind: That God became man; and concerning the signs and wonders that He did; and how He was crucified, and how He was buried; and concerning His resurrection and ascension; and concerning His coming, that He must be the Judge; and how He gave salvation in mercy; and how He said, 'I have not brought another dispensation, to oppose the old law; how He alone was the only-begotten and beloved Son. In this way, and concerning these things, it is that so great a collection of writings has been composed. And Luke has shewn us 'a correct account,' that we may be instructed in the confirmation of the truth of the word. And John has settled all controversy, saying, He descended from above and from His Father, 'while he shewed to them the walk of Christ.' And he has also spoken more at length than the others. And Matthew 'has instructed in the faith those who were of the Jews.' And Mark also, when he was in Egypt, his disciples besought him that he would do thus. And Luke again has 'given the relation afresh,'[4] and carried it up to Adam. And it was not in a corner that they hid their writings, but they spread their report in every land and every sea, to all mankind, as proclaiming it with a trumpet; for it was necessary that this should be read even to this day. And there is no cause of stumbling, not to any man, in what is written; since the might of God, that is all-powerful and far above all, has directed it aright. And if it were not so, how could publicans and fishermen have had such wisdom? And these things are not a dream or vain shadow to those who with humility and faith read them and believe: nor are they profitable to them in their life only, but moreover also in their death. And they are not designed for two men, or ten, or a hundred, but for cities and nations, and peoples,[5] and earth and sea, and for the Greeks,[6] and for the whole world. 'They have conducted those who believe into the haven of peace and of our Lord Jesus Christ.'

"What concerns the harmony of the Four Holy Gospels is ended."

NOTES.

[1] ሥዕረተ፡ቃላተ፡ Ludolf renders 'Concordantiæ.'

[2] እንዘ፡ ይተሉ፡ ረድኤተ፡ "while he followed help." Of this I have been unable to assign any satisfactory explanation. Is it possible that ረድኤት፡ should mean, *status* τοῦ ረድእ፡, *munus discipuli*, q. d. *discipulatus?* Or is it to be taken in its usual sense of *help*, እግዚአብሔር፡ being understood, as intimating that the Gospels were written by *divine assistance?*

[3] እሙትሎሆሙ፡ is of a form not found in Ludolf under the root ተለወ፡፡ እመተሎሆሙ፡ would either mean "*in their order*," or "*after them;*" but the construction of what follows, አንቢ፡ ዘጸውሎስ፡ seems to require that a substantive should be understood in this word, and perhaps some different form for ተላዊ፡ *Sectator*, may be intended.

[4] በሐዲስ፡ is rendered, "*afresh;*" it may also mean, "*in the New Testament*," for which the adjective ሐዲስ፡ is used absolutely. (Ludolf. Lex. in voc.)

[5] ወለሕዝብ፡ This should perhaps be written ወለሕዙብ፡ and then the distinction between the two plurals አሕዛብ፡ and ሕዝብ፡ would be observed; the former meaning *ἔθνη, Ethnici, infideles;* the latter, λαοὶ, *populi*. (Lud. in voc. ሕዝብ፡)

[6] It will be observed, that in the printed copy, after the corrupt word አለዲስ፡ (Ἑλλάδος) *Greece*, is inserted ወለ፡ ጸር፡፡ Whether this be a repetition of the same thing, ጸር፡ being put for ጸርእ፡ which is the usual term for Greece, or some other country or nation be intended, I will not undertake to determine.

The text is here represented as it stands, without emendation, and may be a specimen of the degree of confusion and indistinctness that prevails in some of these Ethiopic documents. The title is rather obscurely expressed, and leaves some doubts as to what is the professed subject of the disquisition. Ludolf considers ሠርዐት፡ to mean the Tables of Harmony, and calls this whole piece the Preface to them. It is indeed placed before them in the printed edition, but in this MS. it is quite disjoined from them, and seems rather to be a general introduction to the Gospels. ሠርዐት፡ may then mean merely, "the order or plan

adopted," without particular reference to the construction of those tables. In either case, the rendering given above expresses generally the sense.

At the end of St. John we have an account of the number of sections contained in the whole Four Gospels, in the style of a Masoretic note.

ወኮነ፡ኵሉ፡ድሙር፡ቃሎሙ[1]፡ለአርባዕቱ፡ወንጌላት፡ንዮ፡2ዮ።። ወነ
መ፡ታእምረ፡ኖልቈ፡ቃላቲሆሙ፡ለአርባዕቱ፡ወንጌል፡ጸሐፈ፡ለነ
ሙ።።=።

በጸጋሁ፡ለእግዚአብሔር፡ተፈጸመ፡ወንጌል፡በዝዮ፡አርባዕቱ፡አርእ
ስተ፡ነገር፡ለአርባዕቱ፡ወንጌል ።።=።። ፱፻፲፯ ።።

ኵሉ፡ቃላቲሁ፡ለወንጌል፡ጽድቅ፡ወእምርእሱ፡እስኁ፡ተፈጸሚቱ፡
ለሊሁ፡ወልደ፡ተናገሬ[2]።።=።

ለዘአጽሐፈኂ፡ወለዘጸሐፈኂ፡ሕቡረ፡ይምሕርሙ ፡እግዚአብሔር፡
በመንግሥተ፡ሰማያት፡አሜን።። ወለእመ፡ዘወሰኩ፡ወዘአንተጉ፡ወ
ዘገንጸልኩ፡ስረዮ፡ወባርኩኂ፡ለዓለመ፡ዓለም፡አሜን።።=።

"Now the sum of all the clauses of the Four Gospels is 9700: and that ye may know the number of the clauses of the Four Gospels, we have written it for you.

"By the grace of the Lord, here are ended the Four Gospels. The sections of the Four Gospels are 217.

"All the clauses of the Holy Gospel, even from its beginning to its end, namely, the writing of St. John, are completed.

(1) The word ቃል፡ which is rendered above, "*a clause*," is explained by Ludolf, "*Versus seu sectiuncula.*" From the large number here mentioned, it seems almost to mean "*lines.*" By reckoning up the numbers given at the end of each Gospel, in the printed edition, we find the total 9207; there is therefore some variation, which, if *lines* are reckoned, is easily accounted for.

(2) ወልደ፡ተናገሬ፡ seems to have reference to St. John, who is in other places called ተናገሬ፡በመለኮት፡ "*The Discourser upon the Divinity (of Christ)*," probably from his Greek appellation ὁ Θεολόγος. What ወልደ፡ means is not clear: one might conjecture that it were used for "*the Work*," "*the Production*;" but then it should be ወልደ፡ "The work *of* John." In this way, however, I have rendered it.

"Upon him who caused this to be written, and upon him who wrote it, upon both of them may the Lord have mercy in the Kingdom of Heaven. Amen.—And if there be any thing that I have added or omitted, or inverted, pardon it, and bless me, for ever and ever. Amen."

Next follows a form of imprecation against any one who should dare to carry away, or by any means remove this Book from the possession of its owners, the Fraternity at Koskam. It is of the same sort as that mentioned in the beginning of the MS., but expressed in yet stronger terms. The conclusion of it is as follows:

. . . . .ለይኩን፡ክፍሉ፡ምስለ፡ይሁዳ፡አስቆርቱዊ፡ታሕተ፡ገሃነም፡ አሜን፡፡ ዘይነይይ፡ዘንተ፡ወይሎቱ፡፡ ወዝንቱ፡ጽንፉ፡ዘተንበረ፡በ ፹ወ፬፡ዓመተ፡ምሕረት፡በመዋዕለ፡ቶማስ፡እረይስ፡ወምሕረቱ፡ት ኩን፡ላዕሌነ፡አሜን፡፡ በመንግሥተ፡ዳዊት፡ወልደ፡ዳዊት፡ወሊቀ፡ጳ ጳስነ፡ዮሐንስ፡፡

"Let his portion be with Judas Iscariot in the lowest hell. Amen. He that shall take away this book, wo to him! And this solemn vow was made in the 84th year of mercy, in the days of our Superior[1] Thomas; and may his mercy be upon us. Amen.—In the reign of David, son of David; John being our Metropolitan."

We are here carried forward to the 84th year of the Ethiopic era, 15 years later than the date of the inscription in the beginning of the MS., i.e. to A.D. 1432. A king of the name here mentioned, David, is inserted in the Catalogue of Ludolf, next but one after Saifa Arâd; and in Bruce's work, Zara Jacob, who reigned from 1434 to 1468, is said to have been "son of David."

The above pieces are followed by a document which appears to contain some of the laws or constitutions of the Monastery of Koskam.

በስመ፡ሥሉስ፡ቅዱስ፡ተጽሕፈት፡ዛቲ፡መጽሐፍ፡በ፲ዓመተ፡ምሕ ረት፡ኃቢረነ፡ሠሚረነ፡ሠራዕናሃ፡ለማኅበረ፡ቍስቋም፡በረይስ፡ተሰ

(1) እረይስ: denotes, as before, the Superior of the Monastery, not the political chief, or prime minister, called the Ras. [ራስ.] This is evident from the extract next adduced.

ብህ፡መድሳን[1]፡ወቄሰ፡ገበዝ[2]፡ቶማስ፡ወመ[ጋ]ቢ፡ፈቂጦር፡ወ-ኖልቀመ፡ለእሙንቱ፡ቅዱሳን፡ወወፀ፡ወህሎሙ፡ዕረይ፡ክደኖሙ፡ወዕረይ፡ሲሳዮሙ፡ወሠርዑ፡ወአወገዙ፡ሎሙ፡እለ፡ይመጽኡ፡እምድሳረ፡ክመ፡ይኩኑ፡ክማነ፡ወለእመ፡ኢተክህሎሙ፡ደንበረ፡ዕለተ፡ወደ ሖረ፡ንበ፡ዘፈቀዱ።። ካዕበ፡ሠራዕነ፡እመሂ፡ዘሳደወ፡በእደዊሁ፡ደ ኩን፡ንስሑ፡ፀጥበጣቤ፡አወ፡በቃሉ፡ወጥበጣቤ።። ወኢይበልዑ፡በ ባሕቲቶሙ፡ዘእንበለ፡በማኅበር፡ዘእንበለ፡ለሕሙማን፡ለባሕቲቶ ሙ፡ያበይኑ፡ወተፈጸመት፡[ስ]ራዓተ፡ማኅበር፡ወእግዚአብሔር፡ደ ባርክ፡ማኅበርነ፡አሜን፡አሜን፡ለይኩን።።

በስመ፡ሥሉስ፡ቅዱስ፡መላኬ፡ሥጋ፡ወነፍስ፡ጸሐፍናሃ፡ለዛቲ፡መጽ ሐፍ፡ለደብረ፡ቍስቋም፡ካህናት፡ወደ ያቀናት፡ወመነኮሳት፡በረደኤ፡ ዘርአ፡ጽዮን፡በመጋቤ ፡[ ]ሀቢረነ፡ወሠሚረነ፡ኵልነ፡ማኅበረ፡ቅ ዱሳን፡ክመ፡ኢደገበረ፡[ጋ]ዕዘ፡[ወላኳ፡] ውስተ፡ዝንቱ፡መካን።። ወለእመቦ፡ዘአሕሠመ፡ላዕለ፡አንው፡እመሂ፡በቃል፡አው፡ዘተሀደ ወ፡በዕደሁ፡ደሀብወ፡ንሰሐ፡ፀዕለተ፡ዘእንበለ፡ሀርብ፡ወረቡዕ[4]።። እ መ፡ኮነ፡በሀቢደ፡ግ[ብር]፡ዘአሕሠመ፡ላዕለ፡እኁሁ፡ወኢይበልዕ፡እ ንቅቅኖ፡ወኢዓሣ፡ወኢይስተይ፡ሀሊበ፡ወወደነ፡ምስለ፡ምእት፡ሰጊ ድ፡ለለ፡ዕለቱ።። ወለእመ፡ኮነ፡በንዓስ፡ገብር፡ዘአሕሠመ፡ላዕለ፡እ ኁሁ፡ደሀብወ፡ፀዕለተ፡ወመብልዕ፡ወመስቴሰ፡በኀመ፡ቀደሚ።።=።ወ ደገመ፡ሠራዕነ፡ለማኅበረ፡ቅዱሳን፡ለእመ፡ኢሳሠመ፡ረይስ፡ላዕለ፡

(1) A name of the same form as ተሰብኅ፡መድሳን፡ is found in another part of the MS., viz. ተጠምቀ፡መድሳን።።

(2) ቄሰ፡ገበዝ፡ "*the chief Presbyter*," seems to be an Amharic appellation. It is inserted as such by Ludolf in his Lexicon of that language. Elsewhere, in this MS. it is written ቀሲስ፡ገበዝ፡ more in the Ethiopic form.

(3) The name of the መጋቤ፡ is obliterated. This title I have rendered 'Steward,' though it may perhaps mean the *Vicegerent* or *Deputy* of the Superior.

(4) The fifty days' fast is to be observed, *not including* the fourth and sixth days of the week, which were fasts in course, and always observed as such. This seems to be the meaning of ዘእንበለ፡ for it can hardly signify "*except*," in the sense that the penance was on those days to be dispensed with. In something of the same way, though the instance is not strictly analogous, the duration of Lent is protracted in Abyssinia, by omitting in the computation all the festivals that occur during its continuance. (Lud. Comm. p. 388.)

ቅዱሳን፡ የሀብዎ፡ ዘንተ፡ ዘጸሐፍነ፡ ንስሐ ::=:: ወለእመ፡ ኢሐሠሙ፡ ቅዱሳን፡ ላዕለ፡ ረይስ፡ በኍመ፡ ጸሐፍነ፡ የሀብዎሙ፡ ንስሐ ::=::

" In the name of the Holy Trinity, this writing was written, in the 10th year of grace. We have decreed this with common consent for the Fraternity of Koskam: Tasabka Madchen being Superior, and Thomas Chief Presbyter, and Victor Steward; and the number of Holy Men 39; and the clothing of all, and the food of all is alike. And they enacted, on pain of excommunication, that those who come after us should be as we are; and if it is not possible for them, let them remain ten days, and then depart whithersoever they will. Again, we have enacted, if any one use violence with his hands, let his penance be fifty stripes, or, if in words, thirty stripes. And let them not eat alone, but in the common assembly: except the sick; let these be separated and be alone. The Statutes of the Fraternity are ended, and may the Lord bless our Fraternity. Amen, Amen; So be it.

" In the name of the Holy Trinity, Lord of flesh and spirit, We, Priests, Deacons, and Monks, have written this writing for the Mountain of Koskam; Zara Sion being our Superior, ———— Steward; by the common consent of our whole Fraternity of Holy Men, that they should not make quarrel or dispute in this place. And if there be any one that has transgressed against his brethren, whether it be by word, or that he has used violence with his hand, let them give him penance forty days, not including the fourth and sixth days of each week. If it be by a great offence that he has transgressed against his brother, let him not eat an egg or fish, and let him not drink milk or wine, together with offering a hundred prayers every day. And if it be by a small offence that he hath transgressed against his brother, let them give him twenty days, and food and drink as in the former case. And again, we have enacted for the Fraternity of Holy Men: If the Superior transgress against the Holy Men, let them appoint him this penance that we have written; and if the Holy Men transgress against the Superior, let him appoint them penance according to what we have written."

The remainder of these documents has been lost from the MS. The early date assigned is remarkable, " the 10th year of mercy." Whether

this piece were written before that which precedes it, or only copied from some more ancient document, and inserted here, is not certain. Probably the latter was the case.

In the last page of the MS. we find the following note, of which the subject is not very obvious. I have endeavoured to give a translation.

በስመ፡ሥሉስ፡ቅዱስ፡መለኔ፡ሥጋ፡ወነፍስ፡ተጽሕፈት፡ዛቲ፡መጽሐፍ፡ወሀሎ፡አሐዱ፡ቤት፡በመንገለ፡ምሥራቅ፡እምኔ፡ቤተ፡ክርስትያን፡ዘሐነጸ፡ዘካርያስ፡ወ·በእሲቱሂ፡ስማ፡ምላሕ፡ወዘዮሐቢ፡ወልዱ፡ዮሐንስ፡ወሚካኤል፡ወሐሰበላ፡ደኑኖሙ፡ለዓለም፡ለውሉደሙ፡ወለውሉደ፡ውሉደሙ፡ወበረደይስ፡በኂሞስ፡ወበረደይስ፡ዘርአ፡ጽዮን፡ወዘኔደሙ፡ወዘተአገሎሙ፡ውደቡን፡ውጉዘ፡በአፈ፡አ·በ፡ወወልድ፡ወመንፈስ፡ቅዱስ፡አሜን፡፠ምዕመተ፡ምሕረት፡ተጽሕፈ፡ዝንቱ፡መጽሐፍ ::

"In the name of the Holy Trinity, Lord of flesh and spirit, this writing was written. There is a certain house to the eastward of the Church, which was built by Zacharias and his wife, by name Melah, and his eldest son John, and Michael, and Hasabalâ. May it be unto them for ever, to their children, and to their children's children. Before (or in the time of) the Superior Pachymius and the Superior Zara-Sion. Whoever shall remove or forcibly dispossess them, let him be accursed before the Father and the Son and the Holy Ghost. Amen. In the 51st year of grace this writing was written."

This seems to be a deed, asserting the title of some individual to the possession in perpetuity of a particular house. I once supposed, from the connection of the names John and Zacharias, that John the Baptist might be intended, and that Zacharias, his father, was accounted by tradition the builder, not of the house, but of the Church designated; but then his wife was Elizabeth, not Melah, and it is difficult to make any thing of the names Michael and Hasabalâ. It therefore seems necessary to conclude, that this Zacharias was the builder of the house in question, and that the other names belong to the members of his family. It might be understood that ስማ፡ means not the name of his

wife, but the name of the house; and so the whole passage might be rendered differently. But this is not very probable; and as the subject is not of much importance, I forbear to enlarge.

Besides these extraneous additions at the beginning and end of the volume, some are found in other parts of it, of a similar nature. To each Gospel is prefixed a rude portrait of the Evangelist who composed it, together with a table of the sections which it contains; and the vacant spaces left in these parts, of half a page or more in extent, are occupied by pieces of various import.

Of these, some commemorate presents made to the Monastery; as the following:

በስሙ ፡ ሥሉስ ፡ ቅዱስ ፡ መለኔ ፡ ሥጋ ፡ ወነፍስ ፡ ስሞዑ ፡ አበዊነ ፡ ወአ ኀዊነ ፡ ዘወሀበ ፡ ጳውሎስ ፡ አሐቲ ፡ ለህም ፡ ጸላም ፡ ምስለ ፡ ወልዲ ፡ ወአ ሐቲ ፡ ቀያሕ ፡ እጕለ ፡ ሠቅየ ፡ ወሀበ ፡ ለሐዋርያት ፡ በመዋዕለ ፡ ራይስ ፡ አቡነ ፡ በርቲናስ ፡ ኀመ ፡ ይኩን ፡ ለተዝክሮ ፡ ወይእዜኒ ፡ ዘተውህበ ፡ ለሐዋርያት ፡ ወለኍትሙሂ ፡ ዝክርዎ ፡ ወኢትርስዕዎ ፡ ወተዝክሮሂ ፡ ገበሮ ፡ በበዓሉሙ ፡ ለሐዋርያት ::

"In the name of the Holy Trinity, Lord of flesh and spirit, hear ye our Fathers and our Brethren, that Paul hath given one black cow, with her calf, and one red heifer hath he given to the Apostles, in the days of the Superior, Abuna Bartinos, that it may be for a memorial of him. And now that it is given to the Apostles, do you also be mindful of him, and forget him not, but make commemoration of him on the Feast of the Apostles."

The phrase "given to the Apostles," seems to mean, "given in honour of the Apostles," "dedicated to them." The word ሠቅየ ፡ in the third line, I do not understand.

Some of these documents contain laws and general resolutions of the Fraternity.

በስመ ፡ ስሉስ ፡ ቅዱስ ፡ ጸሐፍነ ፡ ደገበሮ ፡ ተዝክርሙ ፡ ለነጋዲያንነ ፡ ሶመ ፡ ፷ወ፱ ፡ ለጥቅሞት :: ሠረሀነ ፡ ሐቢረነ ፡ በመዋዕሊሁ ፡ ለቴዎድሮስ ፡ ራይስ ፡ ወእዝዘ ፡ መገቢ ፡ ቶማስ ፡ አውገዝነ ፡ ዘንተ ፡ ኀመ ፡ ኢያብጥሉ ፡

እመሂ፡ በጽንብ፡ ወእመሂ፡ በረኃብ፡፡ ወእመሂ፡ በዘኮነ፡ ኅዊኖ፡፡ ኢየ
ብጥሉ፡፡ እመሂ፡ ዘተሰደመ፡ ራይስ፡ አው፡ መገቢ፡፡ ኢየብጥሉ፡ ዘኝተ፡
ወለእመ፡ አብጠሉ፡ ዘኝተ፡ ዘሠረዕነ፡ ሐቢረነ፡ ካህናት፡ ወድያቆናት፡
ወመነኰሳት፡፡ ለእመ፡ አብጠልኀሙ፡፡ ደቂለጥኀሙ፡ እግዚአብሔር፡
እማኅበረ፡ ነገድያን፡፡ ወደረሲ፡ መሕደርኀሙ፡ ውስተ፡ ገሃነም፡፡ ኀበ፡
እ[ሳቱ]፡ ዘኢይጠፍእ፡ ወዕፁሁ፡ ዘኢይመውም፡፡ ወለዘአጽሐፍኒ፡ ለራ
ይስ፡ ቴዎድሮስ፡፡ ደጽሐፍ፡ ስሞ፡ እግዚአብሔር፡ ውስተ፡ መጽሐፈ፡
ሕይወት፡ ለዓለመ፡ ዓለም፡ አሜን፡፡=፡፡

"In the name of the Holy Trinity, We have written, Let them make commemoration of the Pilgrims on the 29th day of the month Tekemt, (26th October). We have decreed it with common consent, in the days of the Superior Theodore, Thomas being Steward; We determine, under pain of excommunication, that they shall not abrogate it; whether in time of plenty, or of famine, or under whatever circumstances, let them not abrogate it. And if any one be appointed Superior or Steward, let them not abrogate this. And if they shall abrogate this that we have decreed by common consent, Priests, Deacons, and Monks, if ye shall abrogate it, may the Lord separate you from the company of Pilgrims, and make your dwelling-place in hell, where the fire is not quenched and the worm sleepeth not. And as for him who caused this to be written, the Superior, Theodore, may the Lord write his name in the Book of Life, for ever and ever. Amen."

We now proceed to the MS. No. 19., which is written in columns and in the folio form, like that already described. It commences with the Epistle of Eusebius to Cyprian, which is followed by the same Proœmium as in the former instance, with the title በእኝተ፡ ሥብረተ፡ ቃላት፡ ዘወንገላት፡፡

At the end of the Gospels, we have the following inscription:

በአኰቴተ፡ አብ፡ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ተጽሕፈት፡ ዛቲ፡ ወን
ገለ፡ ሞንገሥት፡ እኝተ፡ ትነገር፡ ትስብእቶ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስ
ቶስ፡ ወአኑሶስወቶ፡ ደቡ፡ ሞድር፡ እንዘ፡ ደንብር፡ ተአሞራት፡ ወመንክ
ራት፡ ሣዕቶ፡ ወተንሥአቶ፡ ወዕርገቶ፡ ውስተ፡ ሰማያት፡ በመካነ፡ ቅዱ

ስ፡ጎወርጎስ[1]፡በሀር፡ዝዋሌ[2]፡በመዋዕለ፡ማቴዎስ፡ወኀገላዊ፡በ፬፡፴፡ወ፪፡ሀመተ፡ምሕረት፡ወእኁዘ፡ኅቡር፡ሊቀ፡ጳጳስነ፡አብ፡ሀቢይ፡አባ፡ዮሐንስ፡ወንጉሥነ፡እስክንድር፡ዘተሰምየ፡በጸጋ፡እግዚአብሔር፡ቈስጠንጢኖስ፡ወተፈጸሚቱሰ፡በመዋዕለ፡ማርቆስ፡ወኀገላዊ፡በ፬፡፴፡፫፡አመተ፡ምሕረት፡በወርኀ፡መስካረም፡አመ፡ሳድሱ፡ለመዐልት፡ወአመ፡ኀሙሱ፡ለሌሊት፡ወስብሓት፡ለእግዚአብሔር፡ለዓለም፡አሜን።።=።።

"By the grace of the Father and of the Son and of the Holy Ghost, this Gospel of the Kingdom has been written; which relates the Incarnation of our Lord Jesus Christ, and His walking upon the earth, doing signs and wonders, His death and resurrection, and ascension into heaven. It was written in the Church of St. George in Harza-Wélé, in the days of the Evangelist Matthew[3], in the 142d year of grace[4]; the Reverend Father Abba Johannes being our honoured Metropolitan, and our King being Alexander, who was named, by the grace of God, Constantine; and its completion was in the days of Mark the Evangelist, in the 143d year of grace, in the month of Maskaram (September), when it was the sixth day and fifth night[5]; and praise be unto the Lord for ever. Amen."

(1) መካነ፡ቅዱስ፡ጎወርጎስ፡ rendered "the Church of St. George," may possibly be the name of the place where this was written. The native town or village of Ludolf's Abyssinian, Gregory, was called መካነ፡ሥላሴ፡ "The Church of the Trinity."

(2) በሀር፡ዝዋሌ፡ "In Harza-Wélé." I have represented the name of the place thus, from its being written so in other places where it occurs. There seems no traces of the Hebrew הר "a mountain" being ever adopted in the Ethiopic dialect, else it might be supposed, from ሀር፡ being thus written separately, that it meant "the Mountain of Wélé."

(3) "The days of the Evangelist Matthew, Mark, &c." is a mode of indicating each year in a cycle of four. (Vid. Ludolf. Comm. p. 439; et Lex. Æth. in voc. ሞዐልት፡ rad. ወዐለ፡)

(4) The date here given agrees, as in a former case, with Bruce. The year 142 would represent, according to the computations given above, either A. D. 1482 or 1490. And Iscander or Alexander reigned, according to Bruce, from 1478 to 1495, which period includes both of these dates.

(5) The only meaning that I can conjecture for the phrase "sixth day and fifth night," is, that it was finished in the night between the fifth and sixth days of the month.

Then follows an invocation of blessings upon him who ordered the book to be written:

ዘአጽሐፈ፡ለዛቲ፡መጽሐፈ፡ሕይወት፡አቡነ፡ተጠምቀ፡መድኅኔ፡ረይስ፡በኢየሩሳሌም፡ወልደ፡አቡነ፡ቴወድሮስ፡ወማቴወስ፡ዘደብረ፡ሐዋርያት[1]፡ኅመ፡ይኩኖ፡ምኵሐ፡በደቡ፡ምድር፡ወመርሐ፡በሰማያት።ይጽሐፍ፡ስሞ፡በመንግሥተ፡ሰማያት፡ውስተ፡ክነፈ፡ሆሙ፡ለ፬እንስሳ፡ሰብአ፡ቤት፡ወይኅፍሎ፡ድርገተ፡ምስለ፡ነቢያት፡ወሐዋርያት፡ወምስለ፡ጻድቃን፡ወሰማዕት፡ወምስለ፡ሠይማን፡ካህናት፡ወምስለ፡ፍጹማን፡መነኮሳት፡ወያስምዖ፡ቃለ፡ሜላኢት፡ዘሕፃናት፡ወያብአ፡ሀገረ፡ብርሀተ፡እንተ፡ትጸድል፡እምፀሓይ፡ወወርኅ፡ወክዋክብት።በእንተ፡ሥጋሁ፡ወደሙ፡መንጽሔ፡ኵሉ፡ኀጢአት፡ለዓለመ፡ዓለሚን።(sic) ወአሜን።

"He who caused this Book of Life to be written, Abba Tatamka-Madchen, Superior at Jerusalem, son of Abba Theodore, and Matthew of the Mount of the Apostles, that he might have honour upon earth and mercy in heaven: may Christ write his name in the kingdom of heaven, on the wings of the four beasts, and appoint his portion with the Prophets and Apostles, and with the just men and Martyrs, and with the ordained Priests and the perfected Monks; and may He make him hear the voice of the Song of the Children, and bring him into the City of Light, that shines more than the sun and moon and stars; for the sake of His flesh and His blood, that cleanseth from all sin, for ever and ever. Amen."

This paragraph is involved in some confusion, from which I have been unable to extricate it. Two persons seem to be mentioned at the beginning, the Superior at Jerusalem and Matthew, yet the verbs and pronouns are in the singular number, as referring to one only.

(1) "The Mount of the Apostles" I understand to mean Koskam, which is called in the extract from the commencement of the MS. No. 18, ቤት፡ሐዋርያት፡ዘደብረ፡ቍስቋም። "The House of the Apostles on the Mountain of Koskam."

(2) The words ሰብአ፡ቤት፡ (literally, "Men of the household, domestic servants,") are obscure. They may perhaps refer to the four beasts, considered as *in continual attendance round the Divine Throne.*

Perhaps Matthew was an ancestor of the Superior, father of Theodore, for instance. Then there is no nominative case to the verbs ደጽሐፉ፡ ደኅፈሎ፡ &c. though by the last clause it would seem that the Saviour was intended as the agent.

In the vacant pages at the beginning and end of the volume, are inserted various detached pieces, as in No. 18; but some are quite of a novel description, being inventories of goods and furniture. The persons writing them are frequently styled ፋጋዲያን፡ "Pilgrims," which, joined to the circumstance of the "Superior at Jerusalem" being mentioned, appears to shew that this volume has belonged to the Convent of Abyssinians in that city, the members of which are generally pilgrims.

The following is a specimen of the inventories above mentioned:

በስመ፡ሥሉስ፡ቅዱስ፡ሕቡረ፡ህሉዋ፡ዘኢይትሌለይ፡ጸሐፉነ፡ዘንተ፡ንዋየ፡ቤተ፡መቅደስ፡ዘሐርዘ፡ቄላ፡ተጋቢአነ፡ኵልነ፡ፋጋዲያን፡እንዘ፡ረደስነ፡አባ፡ዓፀቀ፡ድንግል፡ወቃደሙ፡ዮሴፍ፡፡ወ፫፡ቀሳውስት፡ወ፪፡ዲያቆናት፡ወክልኤቱ፡ዓለመኔ፡፡፬ጻሕል፡ዘበረር፡፲፥ዋዕ፡ዘበረር፡፯፥ርፈ፡መስቀል፡ዘበረር፡፬ዘወርቅ፡፡፪መስቀል፡ዘበረር፡፬ማዕጠንት፡ዘበረር፡፡፲ጻሕል፡ቅዛዝ፡፪ጽዋዕ፡ዘቢረሊ፡፡፭ዓውዲ፡፲ዓበይት፡ወ፪ናእስት፡፬መንጦላዕ፡ዘወርቅ፡፬መንጦላዕት፡ዘሐሪር፡፬ባርኖስ፡ዘወርቅ፡፪ሞጣሕት፡መክሞሊ፡ዘወርቅ፡፪ቀሚስ፡ነፃኒ፡ጸዓደ፡ዘቦቱ፡ብረር፡፲ቀሚስ፡ወ፪ሞጣሕት፡ዘሐሪር፡ብሉይ፡፲ወ፭ስትር፡ብሉይ፡፭ሐደስ፡፡፪ማሕፈድ፡ዓበይ፡ዘዓውድ፡፪ኵሙማም፡፲ተቅዋም፡፭ዓበይት፡ወ፲ኬሳኒ፡፡ወካዕበ፡፲ሸሞላ፡፪ቀሚስ፡ዘወትር፡ወ፪ዘንገ፡ሐጺኒ፡፡ወ፬ዲስት፡፪ጣዝኒ፡፬ሸርባ፡ዘበርት፡፬ሞቀጨ፡፪ዑበሪቅ፡ዘበርት፡፪ሙደየ፡ዕጣን፡ዘበርት፡፭ብሳጭ፡፡

"In the name of the Holy Trinity, conjoined in essence, inseparable. We, all the Pilgrims assembled, have written down these, the possessions of the Church of Harza-Wélé, Abba Atska-Denghel being our Superior, and Joseph his depnty, together with five presbyters, two deacons, and two laymen.—4 patines of silver; 3 cups of silver; 7 spoons[1] of silver, 1 of

(1) "ዕርፈ፡መስቀል፡ vocatur cochlear, cujus usus est in distributione vini benedicti in S. Cœna, Æthiopum more." Ludolf. Lex. Æth. in voc. ዕርፍ፡

gold; 2 crosses of silver; 1 censer of silver; 3 plates for the flagons[2]; 2 cups of beryl; 5 dishes[3], 3 large and 2 small; 1 curtain (embroidered) with gold; 1 curtain of silk; 1 cloak[4] (embroidered) with gold; 2 complete robes[5], (embroidered) with gold; 2 shirts of white linen, embroidered with silver; 3 skirts, and two robes, of old silk; 17 old veils (or coverings)[6], 5 new; 2 large round vessels[7]; 2 caps[8]; 8 candlesticks, 5 large and 3 small. And again, 3 large clokes[9]; 2 shirts of twisted work[10]; 2 iron rods; 1 [11]; 2 frying-pans[12]; 1 cup (drinking vessel) of brass;

(2) ቫዛዝ: I have rendered "flagons," on the supposition that it may have some affinity with the Arabic قَازُوزَةٌ or قَازُوزَةٌ *Vas potorium*, scil. *Amphora, Crater.* Golius. قَزٌّ is also explained in the same Lexicon to mean a particular kind of *silk;* and قَزَّازٌ is "a vender of such silk."

(3) ሳውዲ: may possibly signify a round dish, as "orbis," is used in Latin.

(4) ባርኖስ: Arab. بُرْنُس *Penula, Lacerna.*

(5) መኽሞሉ: I do not find any root to which this can be referred, but the Arabic كمل *Integer, absolutus fuit.* I have, therefore, rendered it "complete." It might be connected with ዘወርቅ: so as to mean "completely embroidered."

(6) ስትር: Arab. سِتْر *Tegumentum, pec. Velum, Cortina.* Golius.

(7) Being quite uncertain about the meaning of the word ማሕፈድ: I have translated it by the very general term "vessel." It commonly signifies in Ethiopic "a tower," but here seems rather connected with the Arabic مِحْفَدٌ or مِحْفَدٌ *Vas scypho simile quo mensuratur frumentum.* Golius.

(8) ኩሙሞ:: Under the Arabic root كَمَّ *operuit*, are two derivatives, which seem in some degree to suit the sense of this passage: كُمٌّ, Plur. أَكْمَام *Manica indusii, vestis;* and كُمَّةٌ *Pileus rotundus.* I have taken the latter.

(9) ሸሙላ:: Arab. شَمْلَةٌ *Vestimentum, pec. totum corpus involvens.* Gol. Heb. שמלה.

(10) ዘወትር: From the Arabic وتر *Nervus, Chorda.* This may mean some sort of twine, woven or plaited together. Perhaps something of a shirt of mail.

(11) ደስት: To this word I am unable to assign any probable meaning.

(12) ጣዣኝ: I have translated "frying-pans." We have the root טִגֵּן *Fririt*, in Chaldee and Syriac; in Arabic طَاجِن *Sartago.* The substitution of ዝ: for ጀ is not strictly analogical, but may be admitted on the same ground as that of ዝ: for ደ: and of ደ: for ጀ, which occur in several Amharic words, and can only be accounted for from the similarity of sound in these letters.

1 mortar; 2 ewers[13] of brass; 2 censers of brass; 5 carpets (or mats)."

There are some commemorations of presents made to the Fraternity:

በአዅቴተ፡ አብ፡ ወወልዲ፡ ወመንፈስ፡ ቅዱስ፡ ሥሉስ፡ በገጽ፡ ወህረ ያኝ፡ በንግሥ። ወሀብኩ፡ አነ፡ ወልደ፡ አባ፡ ሳሙኤል፡ ገደመ[1]፡ ወሀሊ፡ አምኃ፡ ጽዮን፡ ዘሀሎ፡ በርማ፡ ለእስክንድሮስ፡ ቅዱሚ፡ ሰማዕት፡ ፀጸ ሕለ፡ ዘብረር፡ ወፀጽዋዕ፡ ዘብረር፡ ለሙደዎ፡ ሠጋሁ፡ ወደሙ፡ ለኢዎ ሱስ፡ ክርስቶስ።

"Praise to the Father and to the Son and to the Holy Spirit, three in person, and equal in power. I, son of Abba Samuel, servant of Amha Sion, who is at Rome, have given to Stephen[2] the first martyr, one patine of silver and a cup of silver, for receiving the body and blood of our Saviour Jesus Christ.

At the commencement of the volume are some records of sentences passed by the Fraternity upon offenders.

The following is a specimen:

ንሕነ፡ ነጋድያን፡ ዮሐንስ፡ ሐቢረነ፡ ወሰሚረነ፡ ጸሐፍነ፡ አመ፡ ፲ወ፰፡ ለ ጥቅምት፡ ፲ቀሳውስት፡ ወደ ዲቀናት፡ ፱ወ፬ ዓለመኔ፡ እንዘ፡ ረደስ፡ አባ፡ ዓጽቄ፡ ድንገል፡ እስመ፡ ፀረፈ፡ አባ፡ ዮሴፍ፡ ወልደ፡ አቡነ፡ ኢወስጣቴ ወስ፡ አመ፡ ፰ለጥቅምት፡ ላዕለ፡ ሊቀ፡ ጳጳሳት፡ አባ፡ ዮሐንስ፡ ወፈታ

(13) ዕብሪቅ፡ Arab. إِبْرِيق *Gladius: item Pers. Gutturnium, et Epichysis, vas rostratum.* Gol. The substitution of ወ፡ for አ፡ is so general, that sometimes even the first person future of a verb is found in the MSS. written with a preformative ዕ፡ instead of እ።

(1) How the word ገደመ፡ comes in here, I do not see. It may perhaps be connected with Samuel, and form part of the proper name. The order of the words will scarcely permit it to be taken with ወሀሊ፡ else ወሀሊ፡ ገደመ፡ might be understood to mean "a labourer in the field:" though such a person would not have made, we may suppose, so valuable a present.

(2) The name of Stephen is here mentioned as the Saint in whose honour the gift was offered. Sometimes no such name is introduced, and it is simply, "I, N. have given to the Church of St. George, &c."

ሕሃ፡ላዕሌሁ፡ኵሙ፡ደንበር፡አስቄጢስ[1]፡አሐደ፡ዓመተ፡ወ ፷ሺሕ[2]፡ ጥብጣቤ፡ዘንተ፡ሠራዕነ፡ቀኖናሁ፡ወዘንተ፡ለእመ፡አፈፀመ፡አይገባ እ፡ቤተ፡ክርስቲያን፡ወአይሳተፍ፡ምስሌሆሙ፡ወበእንተ፡ዝጸሐፍነ፡ መጽሐፈ፡ግዝት፡ኵሙ፡አይት[ቁ]ኳፍወ፡ኵሎሙ፡ሐበሻ፡ወአሐረ ተ፡ቊለ፡ወአዝዞሰም፡ወአዘአየሩሳሌም[3]፡ወእመ፡ፈቀደ፡ተድምር፡ ምስለ፡አሐዊሁ፡የሀብ፡፷፡ወርቅ፡ለአየሩሳሌም፡ወእመ፡ዓበየ[4]፡ዘ ንተ፡ይኵን፡በአፈ፡አብ፡ወወልድ፡ወመንፈስ፡ቅዱስ፡ወበአፈ፡ቅ ድስት፡ቤተ፡ክርስቲያን፡ጉባኤ፡እንተ፡ሐዋርያት፡ወዘያመሰሰ፡ዘእ ንበለ፡ኅብረተ፡ክርስቲያን፡ይኵን፡ለዓለመ፡ዓለም፡አሜን።

"We, all the Pilgrims united together, have written this by common consent, on the 18th of the month Tekemt (15th October), five presbyters, and two deacons, and two laymen; Abba Atska Denghel being Superior.

"Whereas Abba Joseph, son of Abbuna Enstathius, hath spoken evil, on the 8th of the month Tekemt, against the Metropolitan, Abba Johannes, we have decreed against him, that he shall remain in penance one year, and receive 'eight thousand stripes.'[2] This decree we have made respecting him; and if he does not accomplish this, let him not enter into the House of the Pilgrims, and let him not communicate with them. And for this cause we have written a writing of excommunication, that none of the Abyssinians may receive him, neither those of Harza-Wélé, nor of Koskam, nor of Jerusalem. And if he desires to be joined again to his brethren, let him give 20 pieces of gold to the [convent at] Jerusalem. And if he proudly resist this, let him be [accursed][5] by

(1) አስቄጢስ (Gr. ἀσκήτης,) seems to mean usually, a hermit. Hence the sentence will be, that he is to live *separate* from his brethren, as it is expressed a little further on.

(2) The number of eight thousand stripes seems very large; but finding no other probable meaning of the word ሺሕ፡ I am compelled to understand it as the Amharic ሺሕ፡ "a thousand." Perhaps he was to receive a certain number every day throughout the year: 20 per diem, a moderate allowance.

(3) In order to make the passage intelligible, which gives the names of the places from which he is to be excluded, I read ወአሐርዘ፡ቊለ፡ወአዘአዞስቃም፡ወአዘአየሩሳ ሌም።

(4) The sense of "proudly resisting" has been given to ዓበየ፡ as the passage requires a transitive verb, ዘንተ፡ being the accusative case.

(5) The word "accursed" seems omitted *per euphemismum*, in the original.

the mouth of the Father and of the Son and of the Holy Spirit, and by the mouth of the Holy Church. And whosoever shall erase this, except the Society of Pilgrims, let him be [accursed] for ever and ever. Amen."

My extracts and observations are now concluded. Should such communications as this have any effect in turning the attention of the Orientalist to Ethiopic literature, and to the people to whom that literature was once familiar,—to their present state of depression,[1] and the best means for recovering them from it,—they will indeed answer a valuable end. Cut off from intercourse with Christian nations, and surrounded by Mahomedans and Pagans on every side, the Church of Abyssinia has stood for centuries alone, an oasis in the moral desert. Wasted indeed it has been, and desolated by rude and frequent inroads, but the principle of life and strength still remains. And the attempt to rouse those powers into action, by applying the motives which Christianity, as set forth in the Word of God, alone can give, and by displaying those hopes which Christianity alone can offer, is surely an enterprize than which few can be more interesting.

(1) Reference to the works of Bruce and Salt is almost superfluous. The name of Salt should not be so briefly dismissed, but—" nostræ non laudis eget."

FAC SIMILE OF A PAGE OF THE AMHARIC M.S. OF ABU RUMI.

S^t Matthew I. 1-4

የሊታችን፡የየሱስ፡ክርስቶ
ስ፡ቅዱስ፡ወንጌል፡አዳኝ፡ሪፈ
ሙ፡ቅዱስ፡ማቴዎስ፡ምሪራ
ፍ፡መጀመሪያ፡ክፍል፡መጀ
መርያ፡ የየሱ፡ክ፡ክርስቶስ፡የል
ጁቱ፡መጽሐፍ፡የዳዊት፡ልጅ።
የአብር፡ሃም፡ልጅ።አብርሃም፡
ይስሐቅን፡ወለደ።ይስሐቅም፡ያ
ዕቆብን፡ወለደ።ያዕቆብም፡
ወለደ፡ይሁዳን፡ወንድሞቹ
ንም።ይሁዳም፡ወለደ፡ቁራስ
ን፡ዛራንም፡ከትእማር።ቁራ
ስም፡ወለደ፡ኤስሮምን።ኤስ
ሮምም፡ወለደ፡አራምን።አራ
ምም፡ወለደ፡አሚናዳብን።አ
ሚናዳብም፡ወለደ፡ነአሶንን።
ነአሶንም፡ወለደ፡ሰልሙንን።

(Hullmandel's Lithography

APPENDIX,

CONTAINING

FOUR VERSIONS OF THE NINTH CHAPTER OF THE GOSPEL ACCORDING TO ST. MARK

IN

Abyssinian Dialects:

1. ETHIOPIC; *the Text of the* BIBLE SOCIETY'S MS. No. iv.
2. AMHARIC; *by* ABU RUMI.
3. TIGRÉ
4. AMHARIC } *in Roman Characters*; *by* PEARCE.

With parts of the two latter in the ETHIOPIC CHARACTER; *and a Grammatical Analysis of the* AMHARIC *of* ABU RUMI.

The mark (†) prefixed to a word in Mr. Pearce's Translations, indicates that it is a repetition of that which precedes it; being either a synonymous term which may be substituted for the other, or merely a different orthography, expressing a different pronunciation of the same word. For Mr. Pearce observes, "The Abyssinians differ, in almost every province, in the Tigré Language, though they all understand each other." The same is doubtless the case with the Amharic also.

It will be observed, that I have deviated from my original plan, by adding a Specimen of Grammatical Analysis. It appeared, upon consideration, that something of this sort, though brief and imperfect, might yet be of utility, when combined with the aid afforded by Ludolf. I have been induced, from various reasons, to draw it up in Latin.

ETHIOPIC VERSION.

ወይቤሎሙ፡ አሜን፡ እብለክሙ፡ ሀለው፡ ዝየ፡ ይቀውሙ፡ እለኢጥዕ
ምዋ፡ ለሞት፡ እስክ፡ ይረእይዋ፡ ለመንግሥተ፡ እግዚእብሔር፡ ትመጽ
እ፡ በኀይል። ወአሜ፡ ሶዲሶ፡ ዕለት፡ ነሥአሙ፡ እግዚእ፡ ኢየሱስ፡ ለጴ
ጥሮስ፡ ወለያዕቆብ፡ ወለዮሐንስ፡ ወአዕረገሙ፡ ድብረ፡ ነዋኅ፡ በባሕቲ
ቶሙ፡ ወተወለጠ፡ ራእዩ፡ በቅድሜሆሙ፡ ወአልባሲሁኒ፡ በረቀ፡ ወጸዕ
ደወ፡ ዘኢይክል፡ መሃጢል፡ ክማሁ፡ አጻዕድውቶ፡ በረድ። ወአስተርአ
ይዎሙ፡ ሙሴ፡ ወኢልያስ፡ እንዘ፡ ይትናገሩ፡ ምስለ፡ እግዚእ፡ ኢየሱስ፡ ወ
አውሥአ፡ ጴጥሮስ፡ ወይቤሎ፡ ለእግዚእ፡ ኢየሱስ፡ ረቢ፡ ይኄይሰነ፡ ኀን
በር፡ ዝየ፡ ወንግበር፡ ዝየ፡ ሠለስተ፡ መዳድረ፡ አሐደ፡ ለክ፡ ወአሐደ፡ ለ
ሙሴ፡ ወአሐደ፡ ለኢልያስ፡ ወኢየአምር፡ ዘይብል፡ እስመ፡ ድንጉፃን፡ እ
ሙንቱ። ወመጽአ፡ ደመና፡ ወጸለሎሙ፡ ወመጽአ፡ ቃል፡ እምደመና፡
ዘይብል፡ ዘንቱ፡ ውእቱ፡ ወልድየ፡ ዘአፈቅር፡ ወሎቱ፡ ስምዕ። ወእምዝ፡

AMHARIC OF ABU RUMI.

አላቸውም። እውነት፡ እላችኋለሁ፡ ከዚህ፡ ከቆሙት፡ ሰዎች፡ አሉ። ሞ
ትን፡ የማይቀምሱት፡ እስኪያዩ፡ ድረስ፡ መንግሥተ፡ እግዚአብሔር፡
ስትመጣ፡ በኀይል። ከስድስት፡ ቀንም፡ በኋላ፡ ወሰደ፡ የሱስ፡ ጴጥሮስ
ን፡ ያዕቆብንም፡ ዮሐንስንም። ወደ፡ ረጅም፡ ተራራም፡ አወጣቸው፡ ለ
ብቻቸው። ተለወጠም፡ በፊታቸው። ልብሱም፡ ነጭ፡ ሁኖ፡ ብልጭ፡ ብ
ልጭ፡ ትል፡ ነበረች፡ እንደ፡ በረደ። አፃቢ፡ የማይችል፡ በምድር፡ ላይ፡ ነ
ጭ፡ ያደርገ፡ ዘንድ፡ እንደርሱ። ተገለጸ፡ ላቸው፡ ኤልያስ፡ ከሙሴ፡ ጋ
ራ። ይናገሩም፡ ነበሩ፡ ከየሱስ፡ ጋራ። ጴጥሮስም፡ መለሰ፡ የሱስንም፡
አለ። መምሕር፡ ሆይ፡ እጅግ፡ መልካም፡ ነው፡ ከዚህ፡ ብንቀመጥ። ሶ
ስትም፡ ደስ፡ እንስሪ። ላንት፡ አንድ። ለሙሴም፡ አንድ። ለኤልያስ
ም፡ አንድ። የሚለውን፡ አያውቅምና። ስለ፡ ፈሩ። ደመናም፡ ሰውርዋ
ቸው፡ ነበር። ከደመናም፡ ድምፅ፡ መጻ፡ እንደህ፡ ሲል። ይህ፡ ነው፡ የ
ምወደው፡ ልጄ፡ ስሙት። ድንገትም፡ ዙሪው፡ አዩ። ማንንም፡ አላዩም፡

TIGRÉ OF PEARCE.

1. Wer hu negger hu[†ov]hom, Ber ack ane negger er kar, zer arlu hadda hadda hom dou zer bel ov zeu, zer hi tarm ov mort †mott †mart † mote, shar zer reiyer hom el Negustart ov Isgare enter mussea mis hile.

2. Wer darhe sidishta malti Yassus wosed mis hum Patros wer Yerhudi †Yarcob wer Yohannis wer merrer hom larl ov hadda airria †abby ambar †terrarer ber bane hom wer ter lout hum ov cardan hom.

3. Wer kedan hum ter barrark er lu carenar sardu com burred, kinder zer yellea serertenyer ov muddre ker sardu hu hom.

4. Wer zer mussea ov hom Elias mis Mosa wer ter negger hu hom mis Yassus.

5. Wer Patros millash wer ter negger ov Yassus, Guity, zer subbuck er ner mer senner ov zeu, wer kern serrer erner selesta hadda ler anter, wer hadda ler Mosa, wer hadda ler Elias.

6. Ker hu hi felet munte mer negger, ker coulou ov hom bettam ferrer †ferhe.

7. Wer zer nevver hadda dimmaner tsellal zer gevver hom, wer hadda dimse mussea ker el dimmaner, ter negger, Ze you fettouani Wod'a, summer hom.

AMHARIC OF PEARCE.

1. Hereso ter negger ler heresu, Ounet anne neggerachchu, kerzeaarlu zer comal, hiastarm lermote yusk er ter hiyer ler negustart Igzare mutterto ber hile garer.

2. Siddist er cun ber quarler Yassus wossedho ber hand Patros, Yarcob, Yohannis merrerhu lie wost hander riggen ambar bichar: hereso melk ter lout ker feithu.

3. Lifsho ter barrecer er gig nich inder burred, hander serrertenyer ker mudder ber hichelem mer mig †nich hu.

4. Yer mutterto ler hersu Elias ker Mosa garer ternegger hu ker Yassus garer.

5. Patros mellash ter negger ler Yassus, Gatou, malcom niner ker zear mer quoi, ner serrer surster hault †cummer, hand ler anter, hand ler Mosa, hand ler Elias.

6. Hereso ter chenneckho †chenckho minder mer negger, ergig fertohu.

7. Yernebber hander dimmaner inder tsellal arderergo, hander dims mutterto ker wost er dimmaner, ter negger, Yer anne merwoded lig, summerho.

ETHIOPIC VERSION.

ግብተ፡ኀጺርሙ፡አልቦ፡ዘረኀቡ፡ወዘርእዩ፡ዘእንበለ፡እግዚእ፡ኢየሱ
ስሃ፡ባሕቲቶ፡ምስሌሆሙ።ወእንዘ፡ይወርዱ፡እምደብር፡አዘዘሙ፡እ
ግዚእ፡ኢየሱስ፡ኀመ፡ኢይንገሩ፡ወኢለመኑሂ፡ዘርእዩ፡ዘእንበለ፡አመ
ተንሥአ፡ወልደ፡እጊለእመሕያው፡እምኀ፡ምውታን።ወሀቦ፡ቃሎ፡ወ
ኀሠሥወ፡ምንት፡ውእቱ፡ተንሥአ፡እምኀ፡ምውታን።ወተሰእልወ፡ወ
ይቤልወ፡ይብሉ፡ጸሐፍት፡ወፈሪሳዊያን፡ኢልያስሃ፡ይቀድም፡መጺአ።
ወአውሥአ፡ወይቤሎሙ፡ኢልያስ፡ይመጽእ፡ወያስተራትዕ፡ኵሎ፡ወ
እፎ፡ጽሑፉ፡በእንተ፡ወልደ፡እጊለእመሕያው፡ኀመ፡ብዙኀ፡ያሐም
ምወ፡ወይኬንንወ።ወባሕቱ፡እብለክሙ፡ኢልያስ፡መጽአ፡ወንብረ፡
ላዕሌሁ፡ኵሎ፡ዘፈቀዱ፡በኀመ፡ጽሑፉ፡በእንቲአሁ።ወበጽሐ፡ኀ
በ፡አርያኢሁ፡ወረኀበ፡ብዙኀ፡ሰብእ፡ኀቢሆሙ።ወሶበ፡ርእይወ፡ኵ
ሉ፡ሰብእ፡ደንገፁ፡ወርጹ፡ሶቤሃ፡ወአምሕወ።ወይቤሎሙ፡ምንትኑ፡

AMHARIC OF ABU RUMI.

ኀበየሱስ፡ኀቡቻው፡በቀር፡ኀርሳቸው፡ጋራ።እርሳቸውም፡ኀተራራ፡
ሲወርዱ፡ኀለኀላቸው፡ለማንም፡እንደይናገሩ፡ያዩትን።የሰው፡ልጅ፡
ኀሙታን፡እስኪነሣ፡ድረስ።ነገሪቱንም፡ያዝዋት።ሲመራመሩ፡ም
ንድር፡ነው፡መነሣት፡ኀሙታን።እንደሀም፡ሲሉ፡ጠየቁት።ለምን፡
ይላሉ፡ጻፍት፡ኤልያስ፡አስቀድሞ፡ይመጣል።እርሱ፡ገን፡መለሰ፡አ
ላቸውም።ኤልያስ፡ይመጻል፡አስቀድሞ፡ሁሉንም፡ያቀናናል።እንደ፡
ተጻፈም፡በሰው፡ልጅ።መኀራ፡እንደቀበል፡እንደናቅም፡እይገ።
ነገር፡ገን፡እላችኋለሁ።ኤልያስ፡ፈጽሞ፡መጣ።የወደዱትንም፡ሁ
ሉ፡አደረጉበት።ስለርሱ፡እንደ፡ተጻፈ።ወደ፡ደቀ፡መዛሙርቱም፡መ
ጣ፡እይገም፡ሰወች፡አየ፡በዙርያቸው፡ጻፍትም፡ሲጠይቋቸው።የዚ
ያን፡2ዜም፡ሰወች፡ሁሉ፡ባዩት፡2ዜ፡ደነገጡ፡ወደርሱም፡ፈጥነው፡
ሔደ፡ተገናኙትም።ጻፍትንም፡ጠየቁ።ምን፡ትሻላችሁ፡ኀርሳቸው።

TIGRÉ OF PEARCE.

8. Wer ber dingets shar enter reiyer hom ber zurehu, hite er reiyer er sevvi calle Yassus bercur mis hom bane hu.

9. Wer enter worred hom ker el ambar, hu mucker hom inder hi negger er sevvi zer reiyer hom negger, shar el Wod der sevvi tennessar ker el mote.

10. Wer haz hom zer negger ov wost hom enter tiock hadda mis hadda munte marlet el tennessar ker el mote.

11. Wer tiock hu hom, Ber negger munte zer bel el sarfe tar Elias mussea fellermer.

12. Wer hu mellash wer negger hom, Elias be aek zer mussea fellermer wer hu melless coulu negger †icear, wer comha zer ter sarf ov el Wod der sevvi ender hu carl buze er negger wer sedded hu be yelhem †yeavila.

13. Mai ane zer bel kar, Elias be Aek artou †artehu, wer gevver hom zer delleyea ov hum com zu ter sarf ov hum.

14. Wer shar enter mussea ov ariot hum, hu reiyer avviea mergavier cubhe hom, wer el sarfetart enter tiock mis hom.

15. Wer shar shar coulu souart, shar enter reiyer hom ler hum ter gurrem hom, wer weiyer ov hum ignersar †idnersar hum.

AMHARIC OF PEARCE.

8. Ber dingets ser hiyer ber zurhu, hand er wond al hiyer Yassus bercur ker ballevateouch garer.

9. Enter worredhu ker hamber, hereso aszashu ender hinegger ler hander wond yer hiyer bet negger, yousk el ler wond lig †Igzare lig tennesto ker mote.

10. Yearn negger hazhu wost er hudhu, ter tiock hand ler hand minder marlet mer tennessar ker mote.

11. Ter tiockhu ler hereso ber negger, Ler minder sarfouch ter negger Elias buffeit hemutarlu.

12. Hereso mellash ter neggerhu, Elias ber ounet buffeit hemuttal coulu negger hemellasal† asmellasal, indate ter sarf ber ler wond lig †Igzare lig, inder hechillal buze er mucker negger ter sedded ber cunto †berlash.

13. Ounet anne negger achchu, Elias mutterto ber ounhu, argevverhu ler hereso inder wodalhu inder ter sarf ler hereso.

14. Yeanigzea mutterto ler ariotho, heiyerho er gig tarlack mergavier ter cribhu ler sarfouch sertiockhu.

15. Yeanigzea coulu souch ser hieyer ler hereso ter dingetshu, ter rotal ler hereso ignersarho.

ETHIOPIC VERSION.

ትትኀሠሥወሙ ፡ ወተሳአሎሙ ፡ ለጸሐፍት ፡ ምንተ ፡ ይትኀሠሥወ
ሙ ። ወአውሥአ ፡ አሐዱ ፡ እም ፡ ውስተ ፡ አሕዛብ ፡ ወይቤሎ ፡ ሊቅ ፡ አም
ጻእክወ ፡ ለወልድየ ፡ ኀቤሁ ፡ እስመ ፡ ጋኔን ፡ በሃም ፡ አኀዞ ፡ ወኀበ ፡ ረኀበ ፡
ይነጽሖ ፡ ወያስተራግፀ ፡ ወያሴውኖ ፡ ወያሐቂዮ ፡ ስነሂሁ ፡ ወያየብሶ ።
ወእቤሎሙ ፡ ለአርያኢኅኒ ፡ ወስእኁወ ፡ ፈውሶቶ ። ወአውሥአ ፡ ወይቤ
ሎሙ ፡ ኦትውልድ ፡ እንተ ፡ አልባቲ ፡ ሃይማኖት ፡ እስኀ ፡ ማእዜኑ ፡ እሃሉ ፡
ምስሊክሙ ፡ ወእስኀ ፡ ማእዜኑ ፡ እትሜገሠክሙ ፡ አምጽእወ ፡ ዝየ ፡
ኀቤየ ። ወወሰደዎ ፡ ኀቤሁ ፡ ወሶበ ፡ ርእዮ ፡ ውእቱ ፡ ጋኔን ፡ ነጽሖ ፡ ውስተ ፡
ምድር ፡ ወአስተራገፀ ፡ ሶቤሃ ፡ ወአሰወኖ ። ወተሳአሎ ፡ እግዚእ ፡ ኢየ
ሱስ ፡ ለአቡሁ ፡ ወይቤሎ ፡ ማእዜ ፡ እምዘ ፡ አኀዞ ። ወይቤሎ ፡ እምንእሱ ፡
ወዘልፈ ፡ ያወድቆ ፡ ውስተ ፡ ጸድፍ ፡ ወእሳት ፡ ወማይ ፡ ኀመ ፡ ይቅትሎ ።
ወባሕቱ ፡ በዘትክል ፡ ርድአኒ ፡ ወመሐረኒ ፡ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡

AMHARIC OF ABU RUMI.

ኀሕዝቡም ፡ አንደ ፡ መለሰ ፡ አለም ። መምሕር ፡ ሆይ ፡ ልጄን ፡ ወደንተ ፡
አመጣሁት ። በርሱም ፡ የማያናግር ፡ ጋኔ ፡ አለበት ። ካገኘው ፡ ሁሉ ፡
ስፈራ ፡ ደጥለዋል ፡ ያራግጠዋልም ፡ ጥርሱንም ፡ ያፈጫል ፡ ደረቅም ። ደ
ቅ ፡ መዛመርትኽንም ፡ አልኂቸው ፡ ያወጡት ። ዘንድ ፡ አልቻሉምማ ።
እርሱ ፡ ግን ፡ መለሰለት ፡ አለም ። እላንት ፡ ያለመኔ ፡ ዘር ። እስኀ ፡ መቸ ፡
ኀላንት ፡ ጋራ ፡ እኖራለሁ ። እስኀ ፡ መቸስ ፡ እሸኀማችኂለሁ ። ወደኔ ፡
አምጹት ። ወደርሱም ፡ አቀረቡት ። ባየውም ፡ ጊዜ ፡ የዚያኔ ፡ ጊዜውኔ ፡
ጣለው ፡ ኢያራግጠ ፡ ጋኔ ፡ በምድር ፡ ላይም ፡ ወደቀ ። አረፈቱንም ፡ ደደ
ፍቅ ፡ ይመረ ። አባቱንም ፡ ጠየቀው ። ኀስኝት ፡ አመት ፡ ይምሮ ፡ አገኘው ፡
ይኸ ። እርሱ ፡ ግኔ ፡ መለሰ ፡ አለም ። ኀሕፃኂነቱ ፡ ይምሮ ። ብዙ ፡ ጊዜም ፡
ወደሳት ፡ ጣለው ፡ ወደ ፡ ውኃም ፡ ሊገለው ። ነገር ፡ ግኔ ፡ ይቻልህ ፡ እንደ ፡ ሆኔ ፡
እርደኒ ፡ እዘንልኒም ። የርሱም ፡ አለው ። ትታመኔ ፡ ዘንድ ፡ ትችል ፡ እኔ

TIGRÉ OF PEARCE.

16. Wer hu tiock el sarfe, Munte tiock kar mis hom.

17. Wer hadda ov el mergavier mellash wer negger, Guity, ane umserku ov anter wod ha †wodane zer arvas gannent.

18. Wer zer arlu hu wossed hum, hu bettis hum, wer hu affar ov haff wer mis sinne hum wer mennin hu wer ter negger cou †ane ov ariot kar, inder he woutsou hu hom, wer mergebber sarn hom.

19. Hu mellash hum wer negger, Zer hi armini wargon kinda shar ker sennar mis he yeat com, ou kinda shar ker carl he yeat com; humsehu ov ane.

20. Wer humse hom ov hum, wer shar enter reiyer hum, sharshar el gannin subber hum, wer hu wodock ov muddre wer zerreu affrar ov haff.

21. Wer hu tiock abbohum kinda zummun zer artou ov wost hum, wer hu megger hu ber corler hu.

22. Wer buze er shar ov houve †houvhe gevver hu wer ov el moi mertufferhum, mai enter feletkar mer gebber negger, be niner aszen wer aggas ner.

AMHARIC OF PEARCE.

16. Hereso tiock ler sarfouch, Minder ter tiock achehu ler heresu.

17. Hand ler mergavier mellash ter negger, Gatou, anne armutterto ler anter yer anne wond er lig zerarlu hander dudar gannint †dudar nufs.

18. Hereso mer wossed erbetho hesubberal ler hereso, affrertalho †luffalho neckas ber tursho, minminho †menminal anne ter negger ler ariotho inder hewouttalhu ker hereso, al terchillal †hi chillam.

19. Hereso mellashho ternegger, Wo ler anter alarmin wargon, sint er zummun anne norcal ker anter garer, sint er zummun anne chillalachchu, umter ler anne.

20. Armetter †asmutterto ler hereso, yeanigzea ler hereso hieyerho, yeanigzea ler gannin cuddedho, wodockho ker mudder indewoswosal tufto.

21. Hereso ter tiock ler abbartho sint er zummun hellefho yean mutterto ker hereso wost, ter neggerho ber lig ounetho.

22. Er gig igzea ar gebber ler hereso wost er sart wost ler wor mertufho l' hereso †merguddel l' hereso, anter ter chillal enderhun azzen ber anner aggazho yer anner.

ETHIOPIC VERSION.

እስመ : ትቤ : ትእዛል : ኵሎ : ይትኀሀል : ለዘዖአምኀ :: ወጸርኀ : አቡሁ : ለወእቱ : ወልዶ : ወይቤ : አአምኀ : ርድኦ : ለኢአሚኖትዖ :: ወርእዮ : እግዚእ : ኢየሱስ : ኀመ : ይትራወጽ : ሰብእ : ገሠጸ : ለውእቱ : ጋኔን : እኩይ :: ወይቤሎ : ጋኔን : በሃም : ወጽሙም : ለነ : እሌዝዘኀ : ትፃእ : እምኔሁ : ወኢትግባእ : እንኀ : ላዕሌሁ :: ወለግዐር : ብዙኀ : ወለስተራኀፀ : ሠልሰ : ወወፅአ : ወኮነ : ኀመ : በድን : እስኀ : ይብሉ : ብዙኀን : ሞተ :: ወለኀዘ : እግዚእ : ኢየሱስ : በእደሁ : ወለእኀሠአ : ወተንሥአ : ወቆመ :: ወበዊኦሙ : ቤተ : ይቤልዎ : ለርደኢሁ : በባሕቲቶሙ : በእፍ : ስእነ : ንሕነ : አውፅኦቶ :: ወይቤሎሙ : ዝንቱ : ዘመድ : ኢይኀሎ : አውፅኦቶ : ዘእንበለ : በጾም : ወበጸሎት :: ወወዲኦሙ : እምኀዖ : ሖረ : እንተ : ገሊላ : ወኢፈቀደ : ያእምርዎ :: ወመሀርሙ : ለአርደኢሁ : ወይቤሎሙ : ሀለዎ : ለወልደ : እጊለእመሕያው : ይግባእ : ውስተ : እደ : ሰብእ : ወይቀ

AMHARIC OF ABU RUMI.

ደ : ሆነህ : ሁሉ : ይቸላል : ለሚተመን :: የዚያን : ጊዜም : ጫኸ : የብላቴና ው : አባት : ኢያለቅሰ : አለም :: ጌተ : ሆይ : አምናለሁ :: የሃይማኖቴን : ድካም : እገዘው :: የሱስም : የሰውችን : መራወጥ : አይቶ :: ርኩሱን : ጋኔን : ገሠጸው : እንደህ : ሲለው :: አንት : የማይናገር : ጋኔን : ደንቅርም : አዘዘህ : እነ : ከርሱ : ትወጣ : ዘንድ :: ደግመህም : አትግባት :: ጫኸም : እጅግም : አራገጠው : ከርሱም : ወጣ :: እንደ : ሞተም : ሆነ :: እጅግ : ሰዎች : እስኪሉ : ድረስ :: ፈጽሞ : ሞተ :: የሱስ : ገን : እጁን : ያዘው : አስነሣውም : ተነሀም :: ወደ : ቤትም : በገባ : ጊዜ : ደቀ : መዛሙርቱ : ለብቻው : ጠየቁት : ለምን : እኛ : አልቻልነም : እናወጣው : ዘንድ :: አላቸውም :: እንደህ : ያለው : ዘመድ : ኢይቻልም : ደወፃ : ዘንድ : በጸሎት ና : በጾም : በቀር :: ከዚያም : ወጡ :: በገሊላም : አለፉ :: ማንም : ያ ውቅ : ዘንድ : አልወደደም :: ደቀ : መዛሙርቱን : አስተውቅ : ብልዋቸ

TIGRÉ OF PEARCE.

23. Yassus ter negger, Enter armine kar coulu negger zer coun zer armine hum.

24. Wer sharshar el abbo ov el corler ter buckey hu wer ter negger mis nivart, Igze ane armine aggas kar ane z' hiarmine.

25. Shar Yassus reiyer zer el souart mussea ber weiyer amhadda, ter courhe mis el gannin ber negger ov hum, Anter arvas wer tsummum gannin ane aszas kar nar woutsou ker hum, wer hit artou dummo ov hum.

26. Wer el gannin buckhe wer cudded hum wer woutshu ker hum, wer hu nevver com zer hadda zer mote ; com zer bel hom, Mote hu hum.

27. Mai Yassus tuckerbel ber hidhum wer er larl hum, wer hu tinneshu.

28. Wer shar enter musse hom ov bate ariothum ter tiock hum, be gilde, Le munte niner hi ner carl mer woutshehum.

29. Wer hu negger ov hom, Zer ineet hi mussea ber calli mai tsollote wer tsomeet.

30. Wer tennestar ker zeu, wer hellef ov markel Galilee: wer hu imbe hadda sevvi enter felet.

AMHARIC OF PEARCE.

23. Yassus ter negger ler hereso, Berhoun anter ter armine coulu negger hewon ler hereso zer arminho.

24. Yeanigzea yer lig abbart ter leckasho ter negger incho anvar, Gatou, †Igzi, anne armin, aggaz anter yer anne hi armine.

25. Yeanigzea Yassus se heiyer ler souch inder himuttal rotal ber hand, ter quoterto ler gannin nufs ter neggerho, Anter dudar duncoro nufs anne aszasho nar wouttou ker hereso, artergebber ler hereso wost ingiddea.

26. Ler gannin nufs ligho cuddedho ergig wouttertou ker hereso, henebberho inder hander mote; yusk el terneggerhu, Mote ho arlo.

27. Yassus tuckerbel ber higho astenneser ler hereso, lie artennesho.

28. Yeanigzea ser gibber wost er bateho, ariotho tiock ler hereso ber quoito, ter minder niner alchellam mer woutterto ler hereso.

29. Hereso ter negger hu, Yean hinet †barhe himuttam bel er tsollote tsomet †tomeet.

30. Ker zear hid hu hellefho marl wost er Galilee, hereso alwodan hand er wond mer oqualhu.

ETHIOPIC VERSION.

ትልወ ። ወቀቲሎሙ ፡ በሠላስት ፡ ዕለት ፡ ይትነሣእ ፡ ወኢያእመረ ፡ ዘይ
ቤሎሙ ፡ ወይፈርህዎ ፡ ተስእሎቶ ። ወበጺሖ ፡ ቀፈረናሖም ፡ ወበዊ
ኦ ፡ ቤተ ፡ ይቤሎሙ ፡ ምንተኑአ ፡ ሐለይክሙ ፡ በፍናት ፡ በበይናቲክ
ሙ ። ወአርመመሙ ፡ እስመ ፡ ተባህሉ ፡ በበይናቲሆሙ ፡ በፍናት ፡ መኑ ፡
እንጋ ፡ የዐቢ ፡ እምኔሆሙ ። ወነበረ ፡ ወጸውዖሙ ፡ ለዐሠርቱ ፡ ወክልኤ
ቱ ፡ ወይቤሎሙ ፡ ዘይፈቅድ ፡ ልሂቀ ፡ ይኩን ፡ ለያትሕት ፡ ርእሶ ፡ ለኩሉ ፡
ወይኩን ፡ ለአክ ፡ ለኩሉ ።ወነሠአ ፡ ሕፃነ ፡ ወአቀሞ ፡ ማእከሎሙ ፡ ወአ
ንበሮ ፡ ውስተ ፡ ሕፅኑ ። ወይቤሎሙ ፡ ዘተወክፈ ፡ አሐደ ፡ ዘመጠነዝ ፡ ሕ
ፃነ ፡ በስምየ ፡ ኪያየ ፡ ተወክፈ ። ወዘኒ ፡ ኪያየ ፡ ተወክፈ ፡ አኮ ፡ ኪያየ ፡
ዘተወክፈ ፡ ዘእንበለ ፡ ደአሙ ፡ ዘፈነወኒ ። ወአውሥአ ፡ ዮሐንስ ፡ ወይቤ
ሎ ፡ ሊቅ ፡ ቦዘርኢነ ፡ ዘያወፅእ ፡ አጋንንተ ፡ በስምከ ፡ ወከላእናሁ ፡ እስ
መ ፡ ኢተለወከ ፡ ምስሌነ ። ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢትክልእ

AMHARIC OF ABU RUMI.

ው ፡ ነበርና ። የሰው ፡ ልጅ ፡ ይሰጣል ፡ በሰው ፡ እጅ ። ይገሉታልም ። በገደ
ሉትም ፡ ጊዜ ፡ በሶስተኛ ፡ ቀን ፡ ይነሣል ። እርሳቸው ፡ ግን ፡ ይህንን ፡ ነገር ፡
አላስተዋሉም ፡ ይጠይቁትም ፡ ዘንድ ፡ ፈሩ ። ወደ ፡ ቅፍርናሆምም ፡ መጡ ።
በቤትም ፡ ሳለ ፡ ጠየቃቸው ። ምን ፡ ታስቡ ፡ ነበራችሁ ፡ በመንገድ ፡ እርሱ ፡
በርሳችሁ ። እርሳቸው ፡ ግን ፡ ዝማሉ ። በመንገድ ፡ ይሉ ፡ ነበርና ፡ እርሱ ፡ በ
ርሳቸው ። ከርሳቸው ፡ ማን ፡ ይበልጣል ። ተቀመጠና ፡ አሠራ ፡ ሁለቱን ፡
ጸራቸው ፡ አላቸውም ። ማንም ፡ ቢወድ ፡ በፊት ፡ ይሆን ፡ ዘንድ ። ከሁሉ ፡
በኋላ ፡ ይሁን ፡ ለሁሉም ፡ ሎሌ ፡ ይሁን ። ሕፃንም ፡ ወሰደና ፡ በማኸላቸው ፡
አቆመው ። በብብቱም ፡ አደረገው ፡ አላቸውም ። የሚቀበልም ፡ ከለዚህ ፡
ሕፃናት ፡ አንዱን ፡ በስሜ ። ፈጽሞ ፡ ተቀበለኝ ። የሚቀበለኝም ፡ እኔን ፡ አ
ይቀበልም ። የላከኝ ፡ እንጅ ። ዩሐንስም ፡ መለሰለት ፡ እንደህ ፡ ሲል ። መ
ምሕር ፡ ሆይ ፡ አየን ፡ አንድ ፡ ሰይጣናትን ፡ ሲያወጣ ፡ በስምህ ፡ የማይከተ
ለን ፡ ነለነልልነው ፡ አይከተለንምና ። የሱስ ፡ ግን ፡ አላቸው ። አትክልክሉ

TIGRÉ OF PEARCE.

31. Ker hu tummar ariot hum, wer ter negger ov hom, El wod der sevvi †Isgare ter hellefha ov hid souan †sevvian wer hu cuttwail hu hom, wer en darhe ter cuttwail hum ter larl †tensar el selest †salsi er marlte.

32. Mai hi felet hom zer negger wer ferre mer tiock hum.

33. Wer hu mussea ov Capernaum wer enter nevverer ov wost el bate hu tiock hom, Munte er barse he yeat com amhadda ber mungard.

34. Mai suckerbel hom, ker ber mungard ter barse hom mane zer coun el avviea.

35. Wer hu tackermut wer sover el assertacouletta wer negger ov hom, Zer arlu sevvi dellea fellermer, lou be darhe coulu hecoun wer gibber ler coulu.

36. Wer tuckerbel hadda corler, wer tuckel hu ov markel hom, wer shar enter tuckerbel hu ov hid hum, hu negger ov hom:

37. Zerarlu zer tuckerbel hadda comzer corler ber sume ane, tuckerbel hu ane; wer zerarlu zer tuckerbel ane, hi tuckerbel ane mai zume †hu zer sedded ane .

38. Wer Yohannis millash hum ternegger, Guity, reiyer erner hadda zer woutsou er gamment ber ni kar sume, wer hu hi cuttle erner, wer niner guzzes hum kinder zer hi cuttle erner.

AMHARIC OF PEARCE.

31. Hereso aslummer ler Ariotho ter neggerhu, Ler wond lig † Isgare lig ter setterto ler hig er wondouch inder heguddelho, serguddelho berquarler, hereso hetennessar ber surstinyer cun.

32. Al oker bet neggerho, ter ferrerto inder hineggerhu ler hereso.

33. Hereso mutterto ler Capernaum, ser nebberho ber wost er bate, tiockho ler heresu, Mindererau yean ter tallerachehu ber mungard.

34. Coulu zumerbelhu, ber mungard ter tsaller †talto mane ker couluhu tarlack he wonal.

35. Hereso tackermut terton †turtou ler asseroulet ter neggerho ler heresu, wond buffeit ber won hefellegarlu, hereso ker coulu ber quarler he wonal, lola ler coulu.

36. Hander tarnash ascar †lig tuckerbelho, argebber ber marlhu. Yeanigzea se tuckerbelho wost higho, ter neggerho ler heresu:

37. Yermeroun mertuckerbel hand indearlu tarnast ascar †lig ber anne sume, l' anne tuckerbel. Yermeroun l' anne tuckerbel, l' anne hi tuckerbel, hereso ser sedded l' anne.

38. Yohannis mellashho ter negger, Gatou, hieyerner hand ser wouttou Satan †gamment ber anter sume, al ter cuttle ler aner †anner terguzzesho anner ler hereso, inder alcuttle ler anner.

ETHIOPIC VERSION.

ወ፡እሰመ፡ልልቦ፡ዘይንብር፡ኀይለ፡በስምዖ፡ወይክል፡ፈጡኔ፡አሕሰ
ሞ፡ቃል፡ላዕሌዖ፡፡እስመ፡እምኀመ፡ኢኮነ፡ዕድውክሙ፡ቢጽክሙ፡
ውእቱ፡፡ወዘአስተዖክሙ፡ጽዋዐ፡ማዖ፡ቊሪር፡በስምዖ፡እስመ፡እለ፡
ክርስቶስ፡አንትሙ፡አሜን፡እብለክሙ፡ኢዖንጉል፡ዕዜቶ፡፡ወዘአስ
ሐቶሙ፡ለአሐዱ፡እምእሉ፡ንኡሳን፡እለ፡ዐልምኡ፡ብዖ፡ይኄይሶ፡ይስ
ቅሎ፡በክሳዲ፡አሐደ፡ማሕረጸ፡አድገ፡ወያስጥምዋ፡ውስተ፡ቀላዖ፡
ባሕር፡፡ወእመኒ፡እደኅ፡ታስሕተኅ፡ምትራ፡ደኄይሰኅ፡ምቱረ፡እድ፡
ትባእ፡ውስተ፡ሕይወት፡እምትባእ፡ውስተ፡እሳተ፡ገሃነም፡ምስለ፡
ክልኤሆን፡እደዊኅ፡ኀበ፡እሳቱ፡ኢይጠፍእ፡ወዕፁሁ፡ኢይነውም፡፡
ወእመኒ፡እገርኅ፡ታስሕተኅ፡ምትራ፡ወገድፈ፡እምኔኅ፡ደኄይሰኅ፡
ሐንክሰኅ፡ትባእ፡ውስተ፡ሕይወት፡እምትባእ፡ምስለ፡ክልኤሆን፡
እገሪኅ፡ውስተ፡ገሃነም፡ውስተ፡እሳት፡ዘኢይጠፍእ፡ኀበ፡ዕፁሁ፡ኢ

AMHARIC OF ABU RUMI.

ት፡፡በስሚ፡ማኝም፡ጎይል፡እየሰራ፡የሚናገር፡የለምና፡በኔ፡ክፉ፡፡በላ
ንት፡የሚደነዛ፡ሁሉ፡ከላንት፡ጋራ፡ነውና፡፡ጽዋ፡ውኃ፡ያጠጣችሁ፡
በስሚ፡ለክርስቶስ፡እንደሆናችሁ፡፡እውነት፡እላችኋላሁ፡ዋጋው፡እንደ
ይጠፋ፡፡ያስካደም፡አንዲን፡ከለዚህ፡ሕፃናት፡በኔ፡ያመኑትን፡፡ደሸለ
ዋል፡የወፍጮ፡ደንደያ፡ባንገቱ፡አድርጎ፡ወደ፡ባሕር፡ቢወድቅ፡፡እይኸ
ም፡ብታስትህ፡ቊረጣት፡፡ደሸልካልና፡ወደ፡ሕይወት፡ብትገባ፡ባንድ፡
እይ፡ሁለት፡እይ፡ኑርህ፡ወደ፡ገሃነም፡ክትሔድ፡ወደማጠፋ፡እሳት፡፡
ትሉ፡የሚደሞት፡፡እሳቱም፡የሚይጠፋ፡፡እግርኽም፡ብታስትኽ፡ቊ
ረጣት፡፡ወደ፡ሕይወት፡ብትገባ፡ደሸልካልና፡አንተ፡አንባሳ፡ሁነህ፡፡
ሁለት፡እገር፡ኑርህ፡ወደ፡ገሃነም፡ክትገባ፡፡ወደ፡ማጠፋው፡እሳት፡፡
ትሉ፡የማደሞት፡እሳቱ፡የሚደጠፋ፡፡ዓደንኽም፡ብታስትህ፡አወጣ

TIGRÉ OF PEARCE.

39. Mai Yassus ter negger, Hi't er guzzes hum ker yeavila hadda sevvi zer gebber avieyea negger be sume ane, zer carl mer negger nishta itiat ov ane.

40. Ker hu zer hi tsalli ner mis niner.

41. Ker zerarlu zer hev kar fingal moi ner setta ov sume ane, kinder zer heyeatcom ne Christos, ack ane negger he yeatcom, hu hi tiffer worrarler.

42. Wer zer arlu zer hev hadda zume er nishta zer armine ov ane, he esh le hum hadda muttarn ter suckkel ov marger hum wer ter taller †wergerhu ov el barhe.

43. Wer enter buddel kar hid kar, quorets hu: hi esh er kar ler anter mer artou ov nufs ber ankass, ker enter arlu couletta hid mer ked ler gannam ov wost el houve zer arlem hi tuffer.

44. Zer assicar hom zer hi mote, wer el houve zer hi tuffer.

45. Wer enter iggre kar ter buddel kar, quorets hu: hi esh er kar ler artou ankass ov nufs ker enter arlu couletta iggre mer artou †wogererhu ov wost gannam ov wost houve zer arlem hi tuffer.

AMHARIC OF PEARCE.

39. Yassus ternegger, Arteguzzesho, yerhinore hand er wond tarlack negger mer arderergo ber anne sume, ber ticket negger he souerho caffu ler anne.

40. Hereso al ter talto l'anner ker niner hewone.

41. Yermeroun l'anter mer set fingal wor mer tutter ber anne sume, cerler Cristos wargon berounachchu, ounet anne neggerachchu, hereso hi tuffar worrartho.

42. Yermeroun merasquotter hander year tarnash ascarouch zer armine ler anne, ber shellal ler hereso hander wofehou ter asser ker ungut †hungutho ter taller ker bar.

43. Yer anter hig ber asquotter †buddelal ler anter, quoretho, he shellal ler anter mer gibber ler nufs ber hankas, ker mer hid ler gannan ber oulet hig wost er sart zer ler arlem hi tiffar †tuffer.

44. Yean ler til hi motehu, ler sart hi tuffer.

45. Yer anter igger buddelal ler anter, quoretho, he shellal ler anter mergibber ler nufs ber ankas er ker mer gibber ler gannam ber oulet igger wost er sart zer ler arlem mer hi won mer tuffer.

ETHIOPIC VERSION.

ይነውም : ወእሳቱ : ኢይጠፍእ :: ወእመኒ : ዓይነኀ : ታስሕተኀ : ምል
ሓ : ይኄይሰኀ : ነቂረኀ : ትባእ : ውስተ : መንግሥተ : እግዚአብሔር : እ
ምትባእ : ምስለ : ክልኤሆን : አዕይንቲኀ : ውስተ : ገሃነም : ዘእሳት :: ኀ
በ : ዕፁሁ : ኢይነውም : ወእሳቱ : ኢይጠፍእ :: እስመ : ለኵሉ : በእሳት :
ይሜልሕዎ : ወኵሉ : ዘይጠባፋ : በእሳት : ይትጣላሕ :: ሠናይ : ውእቱ :
ፄው : ወእሳት :: ወእመሰ : ፄው : ለስሐ : በምንት : እንኀ : ይቄስሙ ::
ፄወ : እንኀ : ርኀቡ : በበይናቲኀሙ : ወተሠናአው ::

AMHARIC OF ABU RUMI.

ት :: ወደ : መንግሥተ : እግዚአብሔር : ብትገባ : ይሻልኻልና :: ባንድ : ዓ
ይን :: ሁለት : ዓይን : ሩርህ : ወደ : እሳት : ገሃነም : ኽትገባ :: ትሉ : የማይ
ሞት : እሳቱም : የማይጠፋ :: ሁሉ : በሳት : ይጣፋጣል :: መሠዋዕትም :
ሁሉ : በጨው : ይሳላል :: ጨው : መልካም : ነው :: ጨው : የማያጣፍጥ :
ኻሆነ : በምን : ይጣፋጣል :: ሰውነታችሁ : ጨው : ይሁን :: እርሱ : በርሳ
ችሁም : በሰላም : ተናገሩ ::

TIGRÉ OF PEARCE.

46. Zer assicar hom hi mote, wer el houve zer hi tuffer.

47. Wer enter ine kar buddel kar, bockcos hu: hi esh er kar mer artou ov wost el negustart Isgare mis hadda ine enter arlu couletta ine mer wogerer ov wost gannam houve.

48. Zer assicar hom hi mote, wer el houve zer hi tuffer.

49. Ker coulu hadda ter chouhu mis houve, wer coulu mistre ter chouhu mis chou.

50. Chou subbuck, mai el chou enter tuffer ile ni chou hu ber zear hi tuffet hu arder chou ov wost er kar †kume, wer arder armarn hadda mis hadda †amhadda.

AMHARIC OF PEARCE.

46. Yean ler til hi motehu, ler sart hi tuffer.

47. Ineho ber buddelho, aswottou: he shellal ler anter mergibber wost ler negustart Igzare ler hander ine, ker oulet ine mer gibber wost er gannam sart.

48. Yean ler til hi motehu, ler sart hi tuffer.

49. Ker coulu hand ter lousehu ber sart, coulu musswort ter loushu ber chou.

50. Chou malcom, enter chou ar tuffer ler chouount mer tuffet ber minder ter tuffet achchu arnore chou ber wost achchu, arnore armarn hand ler hand.

In order to render Mr. Pearce's Versions more intelligible, I have attempted to exhibit Specimens of them in the Ethiopic Character. It appears that he has not only deviated widely from analogy in his orthography, but has also made numerous grammatical errors, and violated the idiom of the language, in attempting to render *each word and particle* in the English Version, from which he translated, by a corresponding one in Tigré or Amharic. Sometimes also he seems to have forgotten, or to have been ignorant of, certain forms or expressions which should have been introduced. For instance, in his Amharic Version, there is scarcely a copulative or disjunctive particle in the whole chapter, not even the conjunction *and*. Supported by the authority of Abu Rumi, I feel that I may make such remarks as these, without incurring the charge of presumption. But, at the same time, there is reason to believe that Mr. Pearce has accurately expressed the native pronunciation; and it is possible that, in the rapidity of colloquial communication, many of the characteristics of particular inflexion may be lost, and so have disappeared also from Mr. Pearce's Versions. We know that in Syriac the sound of the vowel which distinguishes the third person plural from the third person singular, in the preterite of verbs, is lost, even in more solemn and deliberate reading. Yet if similar cases were at all of frequent occurrence in Amharic, the circumstance would not have escaped the inquisitive and indefatigable research of Ludolf.

TIGRÉ.

1. ወሁ፡ ነገረ፡ ኀብሆም፡ በሐቅ፡ ለነ፡ እነገርኀ፡ ዘሀሉ፡ ሐደ፡ ሐደሆም፡ ዘበሉ፡ ኀበዝዮ፡ ዘኢይጣዕሙ፡ ኀብ፡ ሞት፡ ሸዘይረኤዩም፡ እል፡ ንገሥታት፡ ኀብ፡ እግዚአብሔር፡ እንት፡ ትመጽእ፡ ምስ፡ ኀይል።
2. ወደርኀ፡ ስድስተ፡ መዐልተ፡ የሱስ፡ ወሰደ፡ ምስሁም፡ ጴጥሮስ፡ ወያዕቆብ፡ ወዮሐንስ፡ ወመርሐሆም፡ ላዕለ፡ ኀብ፡ ሐደ፡ ዐቢደ፡ አምባ፡ በበደነሆም፡ ወተለውጠ፡ ኀብ፡ ቅድሞሆም።

3. ወክቢኝሁም፡ተበረቀ፡ልጓነ፡ጻዕደ፡ኀመ፡በረዲ፡ኀእንደ፡ዘየ ለ፡ሰራተኛ፡ጎበ፡ምድር፡ኀጸዕደወሆም።
4. ወዘመጽአ፡ጎበሆም፡ኤልያስ፡ምስ፡ሙሴ፡ወተነገረሆም፡ምስ፡ የሱስ።
5. ወጴጥሮስ፡መለሰ፡ወተነገረ፡ጎብ፡የሱስ፡ጊቱ፡ዝሰብኘነ፡መስእ ነ፡ጎብዝየ፡ወኀኝስራ፡እና፡ሥልስተ፡ ሐደ፡ለጸንተ፡ወሐ ደ፡ለሙሴ፡ወሐደ፡ለኤልያስ።
6. ኀሁ፡ኢይፈልጥ፡ምንተ፡መነገር፡ኀኩሉ፡ጎብሆም፡ብትሞ፡ፈ ርሑ።
7. ወዘነበረ፡ሐደ፡ደመና፡ጸላለ፡ዘገብረሆም፡ወሐደ፡ድምፅ፡መጽ አ፡ኀእልደመና፡ተነገረ፡ዝዩ፡ፍትወኒ፡ወልድየ፡ስሙሁም።
8. ወበድንገፅ፡ቫእንተ፡ደረእዩም፡በዙርዩ፡ኢተርእዮ፡ሰብአ፡ካ ልእ፡የሱስ፡በቀር፡ምስሆም፡በደንሁ።
9. ወእንተ፡ወረዲም፡ኀእልአምባ፡ሁ፡መኀረሆም፡እንደ፡ኢይነገ ሩ፡ሰብእ፡ዘርእዩም፡ነገር፡ቫእልወልደ፡ሰብእ፡ተነሥአ፡ኀእል ሞት።
10. ወለጎዙም፡ጎነገር፡ጎብውስጥሆም፡እንተ፡ጠየቁ፡ሐደ፡ምስ፡ ሐደ፡ምንተ፡ማለት፡እልተነሥአ፡ኀእልሞት።

AMHARIC.

1. እርሶ፡ተናገረ፡ለእርሰው፡እውነት፡እነ፡እነገራችሁ፡ኀዚያ፡አሉ፡ ዘቆማሉ። ያያስጣሙ፡ለሞት፡እስኀ፡ተለየ፡ለነገሥታት፡እግዚ አብሔር፡መጥቶ፡በኃይል፡ጋራ።
2. ስድስት፡ቀን፡በኋላ፡የሱስ፡ወስደ፡በለንድ፡ጴጥሮስ፡ያዕቆብ፡ ዮሐንስ፡መረሐው፡ላይ፡ውስት፡አንደ፡ረዥም፡አምባ፡ብቻ፡እ ርሶው፡ምልኀ፡ተለውጠ፡ኀፊቱ።
3. ልብሱ፡ተበረቀ፡እጅግ፡ነጭ፡እንደ፡በረዲ፡አንደ፡ሰራተኛ፡ኀም ድር፡በአይቸልም፡መነጪው።
4. የመጫቶ፡ለእርሰው፡ኤልያስ፡ኀሙሴ፡ጋራ፡ተናገሩ፡ኀየሱስ፡ ጋራ።
5. ጴጥሮስ፡መለሸ፡ተናገረ፡ለየሱስ፡ጊቱ፡መልካም፡ንሕነ፡ኀዚያ፡

መቈይ፡ኀስራ፡ሶስተ፡ኀለት፡አንድ፡ለአንተ፡አንድ፡ለሙሴ፡አን
ድ፡ለኤልያስ።

6. እርሶ፡ተጨንቆ፡ምንድር፡መናገር፡እይገ፡ፈርቶው።

7. ይነብር፡አንደ፡ደመና፡እንደ፡ጽላል፡አደረገው፡አንደ፡ድምፅ፡መ
ጥቶ፡ህውስተ፡ደመና፡ትነገር፡የእኔ፡መውደድ፡ልይ፡ስሙው።

8. በድንገፅ፡ስአዩ፡በዙሩ፡አንደ፡ወንድ፡አልአዩ፡የሱስ፡በቀር፡በ
ልቤቶች፡ጋራ፡

9. እንተ፡ወረዲ፡ህአምባ፡እርሶ፡አዘዛችሁ፡እንደ፡ኢይነግሩ፡ለአንደ፡
ወንድ፡የአዩበት፡ነገር፡እስክ፡ለወንድ፡ልይ፡ተነሥቶ፡ህሞት፡

10. ያን፡ነገር፡ያዙ፡ውስተ፡ሆዲ፡ተጠይቀው፡አንድ፡ለአንድ፡ምንድ
ር፡ማለት፡መተነሢ፡ህሞት።

IN CAPUT NONUM EVANGELII S. MARCI

E VERSIONE AMHARICA AB ABU RUMI CONFECTA

PRAXIS GRAMMATICA.

1. አላቸውም፡] *Et dixit illis.* Radix Bilitera, አለ፡ *Dixit.* ቸው፡ (rarius ዋቸው፡ Ludolfo ዋች፡) est pronomen affixum 3 pers. plur. quod vocalem præcedentem in quartum ordinem transfert. ም፡ Conjunctio postfixa, *Et.*
2. እውነት፡] *Certo.* Nom. subst. *Fides, Veritas.* Ludolfo ኡነት፡ Hìc autem adverbialiter ponitur, per ellipsin præpositionis በ፡
3. እላችኋለሁ፡] *Vobis dico.* Vox composita ex እላችሁ፡ አለሁ፡ (Scripsisset Ludolfus እላችሑ፡ አለሑ፡) Litera autem gutturalis አ፡ in quarti ordinis vocalem pro more absorbetur, quæ cum vocali præcedente secundi ordinis, diphthongum efficit: cùm vero ሀ፡ diphthongi non sit capax, in literam cognatam ኀ፡ mutatur, unde ex ሁአ fit ኋ፡ (Affixum ችሁ፡ nunquam aliàs in versione nostra per ኀ፡ scribitur.) Deinde እላችሁ፡ *Vobis*, ex እለ፡ *Ad, Versùs*, et pronom. affix. 2 pers. plur. ችሁ፡ composita est, vocali præcedente in quartum ordinem ob affixum translatâ. አለሁ፡ *Dixi;* a rad. አለ፡ est 1 pers. sing. præteriti, quæ apud Ludolfum in ኁ፡ terminatur.
4. ከዚህ፡] *Hìc.* Adverbium. ዛህኒ፡ Ludolfo, quem vide, Lexic. Amhar. in voc. ሔኒ፡
5. ከቆሙት፡] *Ex iis qui stant.* ከ፡ præpositio præfixa, *Ex.* Deinde relativum የ፡ pro more omittitur, seu potius celeris pronunciationis vitio in literam præcedentem absorbetur, et ቆሙ፡ 3 pers. plur. præt. a rad. ቆመ፡ *Stetit.* ት፡ affixum pronominale 3 pers. sing.; sed sæpissime verbis in 3 pers. plur. otiose, ut hìc, additur; sive pleonasticè, sive euphoniæ gratiâ.

6. ሰዎች፡] *Homines.* (Latine diceres *Quidam.*) Pluralis regulariter a nomine ሰው፡ *Homo*, formatus.

7. ኦሉ፡] *Sunt.* 3 pers. plur. præt. ab eadem rad. ኦለ፡ de qua supra. Habet enim significationes diversas duas, 1. *Dixit.* 2. *Est.*

8. ሞትን፡] *Mortem.* A nom. subst. ሞት፡ *Mors.* ን፡ accusativi nota est.

9. ያማይቀምሱት፡] *Qui non gustabunt.* ያ፡ relativum est; quod verbis præfixum ም፡ plerumque adsciscit, et fit ያም፡ (Hasce literas Ludolfus pro participii præformativis accepit; minus accurate). Deinde ማ፡ pro ም፡ scribitur, quòd particula negativa ኣ፡ utpote quæ litera gutturalis sit, in vocalem quarti ordinis absorbeatur. ይቀምሱ፡ 3 pers. plur. fut. a rad. ቀመ ሰ፡ *Gustavit.* De affixo ት፡ vid. supra, n. 5.

10. እስኪያዩ፡ድረስ፡] *Donec viderint.* Binæ istæ particulæ, እስኽ፡ nempe præcedens, et ድረስ፡ subsequens, conjunctim pro adverbio *Donec* usurpantur. Ad literam, *Usque ad horam adventús*, significare possint, nam ድረስ፡ est a rad. ደረሰ፡ *Attigit, Advenit.* እስኽ፡ autem, sequente, ut sæpius fit, ይ præformativa 3 pers. fut., eam absorbet, et እስኺ፡ scribitur. Eâdem formâ et hìc occurrit, sed minus regulariter, ante ያ፡ Hoc autem et in aliis præfixis, et in lingua etiam Æthiopica accidit. Deinde, ያዩ፡ est pro ይአዩ፡ s. ያአዩ፡ absorpta pro more litera gutturali, 3 pers. plur. fut. a rad. ኣየ፡ (Ludolfo ሐየ፡) *Vidit.*

11. መንግሥተ፡እግዚኣብሔር፡] *Regnum Domini.* Phrasis et voces mere Æthiopicæ.

12. ስትመጣ፡] *Veniens:* ad literam, *Cum veniat.* ስ፡ particula præfixa, ejusdem significationis cum Æthiopica እንዘ፡ (vid. Lud. Lex. Æthiop. in voc. እንዘ፡). ትመጣ፡ est 3 pers. sing. fem. fut. a rad. መጣ፡ s. መጸ፡ *Venit.* Obiter autem notandum quòd literæ ጠ፡ጸ፡ et ፀ፡ in lingua Amharica sæpissime inter se mutuo convertantur.

13. በኀይል፡] *In potentia.* በ፡ præpositio præfixa, *In.* ኀይል፡ nomen Æthiopicum, *Vis, Robur:* item, *Opus stupendum, Miraculum.*

14. ከስድስት፡ቀንም፡በኋላ፡] *Et post sex dies.* Notanda vocum collocatio. quæ talis est, *Quàm-sex dies-et post.* በኋላ፡ *Post;* adverbium est e በ et ኋላ፡ (vid. Lud. Lex. Amhar. voc. ኋላ፡) compositum, et cum particula ከ sequente construitur, quæ idcirco adjectivo numerali ስድስት፡ præfigitur.

ቀኝም፡ Nom. subst. ቀኝ፡ *Dies*, conjunctione ም፡ postfixa, de qua vid. n. 1. supra.

15. ወሰደ፡] *Assumpsit.* Ipsa radix.

16. የሱስ፡] Jesus. Contractum ex Æthiopico ኢየሱስ፡

17. ጴጥሮስን፡] *Petrum.* Nom. propr. in accusativo; vid. n. 8.

18. ያዕቆብን፡ም፡ዮሐንስን፡ም፡] *Et Jacobum, et Joannem.* Nomina propria in accusativo, addita utrique conjunctione ም፡

19. ወደ፡] *Versùs.* Præpositio separabilis, aliquando tamen cum voce sequente coalescens, præsertim cum a litera gutturali incipiat.

20. ረዲሙ፡] *Excelsum.* Ludolfi ረዢም፡ *Longus*, ejusdem est originis.

21. ተራራም፡] *Et montem.* Nom. subst. ተራራ፡ *Mons*, cum conjunctione ም፡

22. አወጣቸው፡] *Eduxit eos.* አወጣ፡ est 3 pers. sing. præt. conj. II. a rad. ወጣ፡ s. ዋፀ፡ *Exiit.* De affixo ቸው፡ vid. num. 1.

23. ለብቻቸው፡] *Seorsum.* Vox ብቻ፡ *Solus*, est e numero adjectivorum quæ "affixa personalia ad significandas personas requirunt;" unde dicitur ብቻኽ፡ *Tu solus*, ብቻው፡ *Ille solus*, ብቻቸው፡ *Illi soli.* (Ludolf. Gramm. Amhar. Lib. VI. Cap. ii. 3.). Deinde præpositio ለ፡ præfixa eam vim habere videtur q. d. *In locum ubi soli essent.*

24. ተለወጠም፡] *Et transformatus est.* 3 pers. sing. præt. Conj. III. a rad. ለወጠ፡ Ludolfo *Dissolvit:* a qua quidem significatione *transformandi* notio facile deducitur. De conjunctione ም፡ utpote jam satis notâ, plura non adjiciemus.

25. በፊታቸው፡] *In conspectu eorum.* በ፡ præpositio est, *In.* ፊት፡ nom. subst. *Facies, Conspectus.* ቸው፡ vocali quarti ordinis præcedente, affixum personale et possessivum. (n. 1.)

26. ልብሱም፡] *Et vestis ejus.* Nom. Æthiop. femin. ልብስ፡ *Vestis, Vestitus*, cum affixo 'u', *ejus.*

27. ነጭ፡ሁና፡] *Ea deveniente alba.* ነጭ፡ (Lud. ነጭሕ፡) nom. adject. *Albus, a.* ሁና፡ est infinitivus participialis, a rad. ሆነ፡ (Lud. ዓ፦ነ፡ et ዝ፡ነ፡) *Fuit, Factus est.* Infinitivus regularis est, ut apud Ludolfum, (Gr. Amh. L. II. Cap. xii. 21.) መሆን፡ sed forma quam ille recte participialem in aliis conjugationibus appellavit, (ib. Cap. xiii. not. et Cap. xiv. 4.) est ሁነ፡

Italice *essendo*. Nunquam autem sine affixo pronomine, quantum observavi, usurpatur. In 3 pers. sing. habemus ሁኖ፡ *essendo egli*, ሁና፡ *essendo ella*, ut in hoc loco legitur, ob nomen femininum ልብስ፡፡ Notandum autem quòd omnes conjugationes et omnia verborum genera infinitivos suos participiales habeant, quod Ludolfus ob librorum Amharicorum inopiam, non satis perspexerat.

28. ብልጭ፡ብልጭ፡ትል፡ነበረች፡] *Mirum in modum augeri pergebat*. Phrasis ista, cum præcedente conjuncta, hunc sensum efficit, *Vestis ejus valde incandescebat*. Ut singula expendamus, ነበረች፡ est 3 pers. sing. fem. præt. a rad. ነበረ፡ *Fuit*, cum nomine ልብስ፡ genere concordans. Verbum autem ነበረ፡ sequente (ut h. l.) subjunctivo, sæpissime usurpatur ad eundem modum ac Latine dicitur, '*Factum est ut* incandesceret:' nec tamen eadem prorsus significatione, quippe sensum pergendi et continuandi includere videtur. Haud absimilis ut usus Arabici ﻉ. Deinde ብልጭ፡ est a በለጠ፡ vel በለጸ፡ *Major fuit*, litera ጠ፡ in ጭ፡ liquescente (vid. Lud. Gr. Amh. II. iv. 7.) et ትል፡ fem. a verbo defectivo ይል፡ *Dicet, Dicat*. Jam vero notum est, verba *dicendi* apud Habessinos singulari plane modo cum particulis conjungi, ut ዝም፡አለ፡ *Dixit, St!* pro *Siluit:* እምቢ፡ አለ፡ *Dixit, Non;* pro, *Recusavit:* et hujusmodi est phrasis ista, ብልጭ፡ ትል፡ *Dicat, Magis;* pro, *Augeatur*. Vocis autem ብልጭ፡ repetitio intensiva est, unde verti, *Mirum in modum*.

Omnino hæc tota clausula e difficilioribus est.

29. እንደ፡] *Sicut*. Adverbium.

30. በረደ፡] *Grando*. Nom. subst. Hìc pro *Nive*.

31. አፀቢ፡] *Fullo*. Ludolfo est ሐፀቢ፡ *Lotor*, sed hìc abolute pro, *Lotor vestium, Fullo*.

32. የማይችል፡] *Ita ut non possit*. De præfixo የማ፡ vid. sup. n. 9. ይችል፡ (quæ quidem forma apud Ludolfum non extat) est 3 pers. sing. fut. vel subjunct. a rad. Bilit. ቻለ፡ *Potuit*. Notandum autem quod relativum የ፡ constructionem hìc habeat peculiarem, et Latine per adverbium vel conjunctionem, ut videtur, reddendum est.

33. በምድር፡ላይ፡] *Super terram*. ምድር፡ *Terra*. Particula ላይ፡ cum በ፡ composita, præpositionem efficit. Habemus igitur በላይ፡ *Super*, ut በኋ

ለ፡ *Post*, (n. 14); sed substantivum quod a præpositione regitur plerumque interponi solet, ut hìc ሙዮር፡ (Vid. Lud. Gr. Amh. VI. v. 1.).

34. ሄጭ፡ ያደርግ ፡ ዘንዲ ፡] *Ut albam faciat.* De ሄጭ፡ vid. sup. n. 27. ያደርግ፡ 3 pers. sing. fut. Conj. II. ab አደረገ፡ *Fecit*, quod in prima conjugatione mihi nondum occurrit. ዘንዲ፡ *Ut*, conjunctio, quæ verbis *postponitur*, ut et aliæ multæ particulæ quæ in ceteris linguis *præponi* solent. Constructio autem a verbo ይቸል፡ *Possit*, dependet: q. d. *Possit ut faciat*, pro, *Possit facere.*

35. እንደርሱ፡] *In istum modum.* Vox composita ex እንደ፡ *Sicut*, et እርሱ፡ *Ille*, elisa primi ordinis gutturali. Hìc autem adverbialiter accipienda est; si enim ad nomen fem. ልብነ፡ referendum esset pronomen, scribendum fuisset እንደርስዋ፡ *Sicut illa.*

36. ተገለጸ፡] *Apparuit.* A rad. ገለጸ፡ *Detexit.* Conj. III. Notandum autem quod versus initium asyndeton sit, quæ quidem constructio frequentis est usûs.

37. ለቸው፡] *Eis.* E præpositione ለ፡ *Ad*, et affixo ቸው፡ (n. 1.) compositum.

38. ኤልያስ፡] *Elias.* Nom. propr.

39. ኀመሱ፡ ጋራ፡] *Unà cum Mose.* መሱ፡ nomen propr. est, *Moses.* Particula ጋራ፡ cum ኀ፡ construitur, ut ለደ፡ cum በ፡ (n. 33.) nomine substantivo interposito, et significat, *Unà cum.*

40. ይናገሩም፡ነበሩ፡] *Et loquebantur.* ይናገሩ፡ 3 pers. plur. fut. a ተናገረ፡ *Locutus est*; quod a rad. ነገረ፡ *Narravit.* Retinet autem formam octavæ conjugationis Æthiopicæ. ነበሩ፡ est a rad. ነበረ፡ *Fuit*, de cujus constructione vid. n. 28.

41. ኀየሱስ፡ጋራ፡] *Unà cum Jesu.* Vid. n. 39.

42. መለሰ፡] *Respondit.* Ipsa radix.

43. የሱስንም፡] *Et Jesum.* Accusativus a nomine የሱስ፡ addita conjunctione ም፡ Regitur a verbo sequente አለ፡ *Dixit, allocutus est.*

44. መምህር፡ሆይ፡] *O magister!* መምህር፡ nom. subst. a rad. መሐረ፡ s. መሀረ፡ *Docuit.* ሆይ፡ interjectio appellandi, postposita; Arabicæ ﻳ respondens. Ludolfus ዮ፡ scribit et perperam *Meus* interpretatur. In universum autem notandum est, quòd pro Ludolfi ኀ፡ et ኘ፡ Abu-Rumi fere semper ሀ፡ scribat.

45. እያግ፡] *Valde.* Adverbium, quod et adjectivè pro *Multus, Multi*, aliquando accipitur.

46. መልካም፡] *Bonum.* Adjectivum. Ludolfo, *Pulcher, Formosus.*

47. ነው፡] *Est.* Verbum anomalum, de quo Ludolf. Gr. Amh. II. xviii. 8.

48. ከዚህ፡] *Hìc.* Vid. supra, n. 4.

49. ብንቀመጥ፡] *Ut consideamus.* ብ፡ verbis præfixa, plerumque *Si* significat; hic autem vim fere eandem habet, quæ plerumque particulis እንደ፡ præpositæ, ዘንድ፡ postpositæ, tribuitur, scil. *Ut, Quòd.* Possit tamen et hic per *Si* verti. Deinde ንቀመጥ፡ est 1 pers. plur. fut. a ተቀመጠ፡ *Consedit*, quod tertiæ conjugationis est. In prima mihi nondum occurrit.

50. ሶስትም፡ ድስ፡] *Et tria tabernacula.* Numerale ሶስት፡ apud Ludolfum habes, substantivum ድስ፡ non item.

51. እንስራ፡] *Exstruamus.* 1 pers. plur. subjunct. a rad. ሠራ፡ (Ludolfo ሠራ፡) *Laboravit, Laborando confecit*, pec. *Ædificavit.* Prima autem persona pluralis in futuro, præsenti, et subjunctivo, habet sæpissime duas preformativas እን፡ pro sola ን፡. Hoc Ludolfus nondum observaverat.

52. ላንተ፡] *Tibi.* E præpos. ለ፡ et pronomine personali አንተ፡ *Tu*, compositum. Litera autem gutturalis አ፡ in vocalem longam absorpta est.

Ne vero durior videatur talis gutturalium absorptio, notandum est quod plerumque non nisi literis አ፡ et ሀ፡ accidat, quæ in pronunciatione vim consonantium vix habent. Quòd autem frequentissimi sit usûs, id ex eo oritur, quòd voces plurimæ, Æthiopice per ሀ፡ ሐ፡ aut ኀ፡ scriptæ, ab Abu Rumi per አ፡ scribantur.

53. አንድ፡] *Unum.* Numerale; Ludolfo ሐንድ፡

54. ለሙሴም፡ አንድ፡ ለኤልያስም፡ አንድ፡] *Et Mosi unum, et Eliæ unum.* Omnia expeditu facilia.

55. የሚለውን፡] *Quid ei diceret.* Pro የምይለውን፡ quod ex ይል፡ verbo defectivo, *Dicat, dicet*, &c. ል፡ autem in ለ፡ ob affixum ው፡ *Eum*, transfertur. Deinde የም፡ relativum est (n. 9.) et ን፡ nota accusativi, quia a verbo ይል፡ regitur. De ን፡ accusativi verbis postfixa, vid. Lud. Gr. Amh. VI. i. 6.

56. አያውቁምና፡] *Nam non sciebat.* Verbum ያወ·ቅ፡ est 3 pers. sing. fut. a rad. አወቀ፡ s. ዐወቀ፡ *Scivit*, prima radicali absorpta (vid. Lud. in voc.

ᎾᏫᏐ፡) አ፡ præfixa cum suffixa ም፡ conjunctim negativam efficiunt (Lud. Gr. Amh. V. i. 9.) Denique ና፡ postfixa conjunctio causalis, *Nam*. Aliquando etiam copulativa est.

57. ስለ፡] *Quia*. Plerumque præpositio est, *Propter*, hìc vero pro conjunctione accipi videtur.

58. ፈረ፡] *Metuerunt*. 3 pers. plur. præt. a rad. ፈራ፡ (Lud. ፈረ፡) *Metuit*.

59. ደመና ም፡] *Et nubes*. Nom. subst. ደመና፡ *Nubes*.

60. ሰውርዋቸው፡ ነበር፡] *Obtegebat eos*. ነበር፡ Irregulariter pro ነበረ፡ *Fuit*, ultima vocali, ut in quotidiana pronuntiatione, ita et in scriptis, omissa. De constructione verbi ነበር፡ cum futuro, diximus, n. 28. jam vero notandum quòd eodem fere modo etiam cum Infinitivo Participiali construatur. ሰውርዋቸው፡ autem infinitivus participialis est a rad. ሰወረ፡ *Celavit*, cum affixo ዋቸው፡ *Eos*. Forma enim hujus infinitivi talis est; a ሰወረ፡, ሰውር፡, a ፈተነ፡ ፈትን፡, a ደመረ፡ ደምር፡ (vid. Lud. Lex. Amh. voc. ዝመረ፡) et in aliis conjugationibus præfiguntur literæ characteristicæ, ut a ተፈተነ፡, ተፈትን፡, ab አስቀደመ፡, አስቀድ·ም፡ Cum vero nunquam sine affixo pronominali occurrat, sæpius adverbii personalis formam induit, qualem exposuit Ludolfus, Gr. Amh. II. xvi. Omnino formam ejus et constructionem nondum satis mihi perspexisse videor.

61. ኳደመና ም፡] *Et e nube*. ኳ፡ præpositio præfixa, *Ex*. ደመና፡ vid. sub n. 59.

62. ደ·ም·ፅ፡] *Sonitus*. Nom. subst. Æthiopicum.

63. መጸ፡] *Venit*. Ipsa radix.

64. እንደሀ፡] *In hunc modum*. Adverbium: Ludolfo እንድኽ፡ quem vide, Lex. Amh. in voc.

65. ሲል፡] *Dicens*. Est pro ስይል፡ ad literam, *Cum diceret*. Accurate respondet Æthiopico እንዘ፡ ይ·በል፡ De verbo ይል፡ autem vid. n. 28. 55; et de præfixa ስ፡ n. 12.

66. ይህ፡] *Hic*. Pronomen demonstrativum, Ludolfo ይኽ፡
De sequente voce ነው፡ *Est*, vid. n. 47.

67. የም·ወደው፡] *Quem amo*. De የም፡ relativo vid. n. 9. Deinde, ወደ፡ est pro እወደ፡ እ sexti ordinis pro more elisa, et ደ፡ in ደ፡ ob affixum ው፡ translatâ, ut in n. 55. እወደ፡ autem est 1 pers. sing. fut. a rad.

ወደደ፡ *Amavit.* (Lud. Gr. Amh. II. xi.) Pronomen ው፡ post relativum pleonastice ponitur, ut et in cæteris linguis Orientalibus.

68. ልጄ፡] *Filius meus.* Nomen ልጅ፡ *Filius*, affixa 'e' quinti ordinis, quæ pronomen possessivum est, *Meus.*

69. ስሙት፡] *Audite eum.* 2 pers. plur. imperat. a rad. ሰማ፡ *Audiit;* cum affixo ት፡ quod Ludolfus neutrum esse dixit, sed masculinum etiam est, et, præcedente vocali ordinis quarti, femininum.

70. ድንገትም፡] *Et repentè.* Ex errore aut corruptione pro ድንገጥም፡ Adverbium a rad. ደነገጠ፡ s. ደነገፀ፡ *Turbatus fuit.*

71. ዙረው፡] *Circumcirca.* Adverb. a rad. ዞረ፡ *Circumquaque ivit, Obambulavit.* Adverbia autem sæpe adsciscunt in fine vocalem 'u,' aut literam ው፡ Vocalem 'u' observaverat Ludolfus (Gr. Amh. V. i. 10.)

72. አዩ፡] *Respexerunt.* 3 pers. plur. præt. a rad. አየ፡ (Lud. ሐየ፡) *Vidit.*

73. ማንንም፡ አለዩም፡] *Et neminem viderunt.* Pronomen ማን፡ *Quis,* facit in accusativo ማንን፡ Cum ም፡ suffixa significat, *Quilibet, Aliquis.* Deinde አለዩም፡ est pro አልአዩም፡ *Non viderunt.* Negativa አል——ም፡ ejusdem formæ est ac አ——ም፡ n. 56. et አዩ፡ sub numero proxime præcedente expositum videas. Constructio autem talis, *Quemlibet non viderunt,* pro, *Neminem viderunt,* in linguis Orientalibus satis nota est.

74. ካየሱስ፡ ኩብቻው፡ በቀር፡] *Nisi Jesum solùm.* Nomina የሱስ፡ et ብቻው፡ (n.16.23.) jam nota sunt. በቀር፡ adverbialiter usurpatur, plerumque cum præpositione ካ፡ Constructio autem et significatio ejus exemplis melius patebit. Matth. xi. 27. "Et nemo novit Filium ካአብ፡ በቀር፡ *nisi unus Pater.*" Ita h.l. "Neminem viderunt ካየሱስ፡ በቀር፡ *nisi unum Jesum;*" et ብቻው፡ *Solùm,* non pleonasticum est, sed *Separatum, Sine comitatu,* significat. Denique, quando duo aut plura nomina substantiva in appositione occurrunt, aut substantivum cum adjectivo aut pronomine relativo concordante; si uni e substantivis præfigatur præpositio, ea plerumque cum cæteris substantivis, adjectivis aut relativis repetitur: unde in hoc loco ካ የሱስ፡ ካ ብቻው፡ Exempla passim occurrunt.

75. ከርሳቸው፡ ጋራ፡ *Unà cum illis.* ከርሳቸው፡ est pro ከእርሳቸው፡ elisâ እ፡ እርሳቸው፡ autem, (Ludolfo እርሳቸ፡) pronomen personale 3 plur. *Illi.* De ካ—፡ ጋራ፡ vid. n. 39.

76. ኸተራራ፡] *De monte.* Nomen ተራራ፡ *Mons*, præfixa ኸ፡ præpos.

77. ቦዉርዱ፡] *Cum descenderent.* Pro ስይወርዱ፡ 3 pers. plur. fut. a rad. ወረደ፡ *Descendit.* De ስ præfixa, vid. n. 12.

78. ኸለኸለቸው፡] *Præcisè vetuit eos.* Ipsa radix ኸለኸለ፡ cum affixo ቸው፡ (n. 1.)

79. ለማንም፡እንደዩናገሩ፡] *Ut nemini dicerent.* ለ፡ Præpositio præfixa, Latinorum Dativum exprimens. De pronomine ማን፡ sequente forma negativa, vid. n. 73. Deinde habemus እንደዩናገሩ፡ pro እንደአይናገሩ፡ ubi እንደ፡ est conjunctio, *Ut:* አ፡ negativa: et ይናገሩ፡ 3 pers. plur. fut. a ተናገረ፡ *Locutus est;* de quo n. 40.

80. ያዩትን፡] *Quod viderant.* Pro ያአዩትን፡ ubi ያ——ን፡ est pronomen relativum in accusativo: አዩ፡ ab አየ፡ *Vidit*, (ut n. 10.) et ት፡ affixum pronominale pleonasticum, de quo n. 5.

81. የሰው፡ልጅ፡] *Hominis Filius.* የ፡ genitivi nota est; ሰው፡ nom. subst. *Homo.* ልጅ፡ vid. sub n. 68.

82. ኸሙታን፡] *E mortuis.* ኸ፡ præpositio jam nota: ሙታን፡ Pluralis Æthiopicus, a ሙት፡ *Mortuus.*

83. እስኪነሣ፡ድረስ፡] *Donec surrexerit.* ተነሣ፡ *Surrexit.* Conj. III. a rad. ነሣ፡ *Sustulit.* Cætera vide sub n. 10.

84. ነገሩትምም፡] *Et verbum ejus.* ነገር፡ *Verbum;* Substantivum formæ fœmininæ a ነገር፡ *id.* quod a rad. ነገረ፡ *Narravit.* Vocalis 'u' pronomen affixum, *Ejus;* et ን፡ nota accusativi, quæ affixis postponi solet. (Lud. Gr. Amh. VI. iii. 13.)

85. ያዙዋት፡] *Tenuerunt illud.* ያዙ፡ est a radice cujus forma Amharica mihi nondum satis comperta est; sed sine dubio ab Æthiopico አኀዘ፡ *(Prehendit)* desumpta. Deinde affixum fœmininum 'ât' ad ነገሪት፡ referendum est. Affigendi ratio eadem ac in lingua Æthiopica, de qua Ludolfus Gr. Æth. I. ix. Canon x.

86. ቢመራመሩ፡] *Dum dubitarent (Dubitantes).* De ስ፡ et ቢ፡ præfixis vid. n. 12. 77. Radix Ludolfo est መረመረ፡ *Examinavit.* Forma መራመረ፡ seu potius ተመራመረ፡ forsan Conjug. octavæ Æthiopum respondet.

87. ምንድር፡] *Quidnam.* Ita passim apud nostrum scribitur, sed vid. Ludolf. Lex. Amh. in voc. ድር፡:

88. መነሢት ፡] *Resurgere.* Infinitivus regularis nominascens a ተነሢ ፡ (n. 83.) Vid. Lud. Gr. Amh. II. xiv.

89. እንደዚህም ፡ ቢሉ ፡] *Et in hunc modum dicentes.* Vid. n. 64. 65.

90. ጠየቁት ፡] *Interrogaverunt eum.* A rad. ጠየቀ ፡ *Quæsivit, Interrogavit;* cum ት ፡ affixo.

91. ለምን ፡] *Quare:* ut apud Lud. Lex. Amh. in voc. ምን ፡ sub ማን ፡

92. ይላሉ ፡] *Dicunt.* 3 plur. præs. a verbo defectivo ይል ፡ *Dicat;* de quo n. 28. 55.

93. ጸፎት ፡] *Scribæ.* Pluralis a nomine ጸሬ ፡ *Scriba,* a rad. ጸረ ፡ *Scripsit,* Æthiopice ጸሐረ ፡ ut et apud Lud. in Lex. Amh.

94. አስቀድሞ ፡] *Priùs.* Ad literam, *Præveniente ipso.* Est enim infinitivus participialis Conjugationis IV. (vid. n. 60.) a rad. ቀደመ ፡ *Præcessit;* et vocalis septimi ordinis (in ሞ ፡) affixum est Æthiopicum 3 pers. sing. In lingua autem Amharica nonnisi cum infinitivis hujusmodi occurrit: alias usurpatur ው ፡ vel ት ፡

95. ይመጣል ፡] *Venit.* 3 pers. sing. præs. a rad. መጣ ፡ *Venit,* quod et መጸ ፡ unde mox in eadem forma ይመጸል ፡ scribitur.

96. እርሱ ፡] *Ille.* Pronomen personale.

97. ግን ፡] *Autem.* Particula adversativa.

98. መለሰ ፡ አላቸውም ፡] *Respondit et dixit iis.* Vid. supra, n. 1. 42.

99. ሁሉንም ፡] *Et omne.* Accusativus ab ሁሉ ፡ *Omnis;* Ludolfo ኹሉ ፡ et ኹሉ ፡ ፡

100. ያቀናናል ፡] *In rectum restituit.* 3 pers. sing. præs. ab አቀናነ ፡ quod in Conj. II. est. Quædam enim verba secundæ Conj. longam vocalem in secunda aut tertia radicali adsciscunt. Formam autem radicis nondum definire possum, seu sit ቀነ ፡ ቀንነ ፡ seu ቀና ፡.

101. እንደ ፡ ተጻፈም ፡] *Et quemadmodum scriptum est.* እንደ ፡ vid. in n. 35. ተጻፈ ፡ est præteritum Conj. III. a rad. ጸረ ፡ *Scripsit;* de qua n. 93.

102. በሰው ፡ ልጅ ፡] *De Filio Hominis.* Est pro በየሰው ፡ ልጅ ፡ elisa, ut videtur, የ ፡ ut in n. 5. Deinde በ ፡ est præpositio, *In, De.* Cætera videas in n. 81.

103. መከራ ፡] *Afflictionem.* Vid. Ludolf. Lex. Amh. et Æthiop. in voc. Nota autem quod omissa sit ን ፡ accusativi, quod quidem sæpiùs fit tam in Amharicis quam in Æthiopicis nominibus. Ludolf. Gr. Amh. VI. i. 5.

104. እንሂ ቀበል ፡] *Quòd sustenturus sit.* እንሂ ፡ Conjunctio, ይቀበል ፡ 3 sing. fut. a ተቀበለ ፡ *Accepit*, Conj. III. a rad ቀበለ ፡፡

105. እንሂ ናቁም ፡] *Et quòd spernendus sit.* Eodem prorsus modo resolvendum, quo proxime præcedens. Rad. ናቀ ፡ *Sprevit.*
Vocem sequentem እጅግ ፡ vid. sub n. 45.

106. ነገር ፡ ግን ፡] *Sed.* Nomen ነገር ፡ *Res*, peculiari modo cum particula ግን ፡ (n. 97.) componitur. Ambæ simul particulam adversativam, *Sed*, efficiunt. At ነገር ፡ ግን ፡ in clausulæ initio usurpatur : ግን ፡ verbis postponitur. እላትኤለሁ ፡ vid. sub n. 3.

107. ፈጽሞ ፡] *Omnino.* Infinitivus participialis adverbiascens (n. 60.) affixo ‘ o ’ (n. 94.) a rad. ፈጸመ ፡ *Perfecit*, q. d. *Perficiente eo*, hinc *Perfectè*, *omnino.*

108. መጣ ፡] *Venit.* Ipsa radix.

109. የወደዱትንም ሁሉ ፡] *Et omne quod (quæcumque) voluerunt.* የ——ን ፡ est relativum in accusativo, ut in n. 80. ወደዱ ፡ a rad. ወደደ ፡ *Voluit*, *Amavit.* ት ፡ affixum 3 pers. abundans, de quo n. 5. ሁሉ ፡ *Omne*, ut in n. 99.

110. አደረጉበት ፡] *Fecerunt in eum.* De verbo አደረገ ፡ in n. 34. diximus. በት ፡ autem compositum est e præpositione በ ፡ *In*, et affixo ት ፡ *Eum.* Præpositiones enim cum affixis personalibus junctim verbis annectuntur.

111. ስለርሱ ፡] *De eo.* Pro ስለ ፡ እርሱ ፡ (n. 96.)
Voces proxime sequentes jam expositæ sunt.

112. ይቀ ፡ መዘመሩቱም ፡] *Et discipulos ejus.* ይቀ ፡ contractum est e ይቀቅ ፡ *Parvus;* et መዘመሩት ፡ Plur. Æth. *Psalmi.* Ad literam ergo est, “ *Pueri Psalmorum*, hinc, *Discipuli*, quia pueri Habessini a Psalmis Davidis initium legendi et discendi faciunt.” Lud.

113. አየ ፡] *Vidit.* Ipsa radix. Lud. ሐየ ፡ ut supra diximus.

114. በዙርያቸው ፡ *Circum eos.* Adverbium ዙርያ ፡ *Circumquaque*, est a rad. ዞረ ፡ *Circum ivit*, *Obambulavit.* Cum præpos. በ ፡ compositum est, ut በጎለ ፡ (n. 14.) et alia. Deinde ቸው ፡ affixum, de quo sæpius diximus.

115. ሲጠይቋቸው ፡] *Interrogantes eos.* Ad literam : *Dum interrogarent eos.* Pro ስይጠይቅዋቸው ፡ a rad. ጠየቀ ፡ *Interrogavit*, *Quæsivit.* De ስ ፡ præ-

fixa, vid. n. 12. 77, et de ratione affigendi in fine pronomen, n. 85; et ibi citatum Ludolfum.

116. ዋዚያኝ፡ ጊዜም፡] *Et illo tempore.* Formam pronominis ዋዚያኝ፡ nondum certo definire possum, habet autem præfixam, ut videtur, ዎ፡ genitivi. Deinde ጊዜ፡ nomen Æthiopicum, *Tempus.*

117. ባዩት፡ ጊዜ፡] *Cum videbant eum.* Ad literam, *In tempore quo eum videbant;* de qua forma Ludolfus, Gr. Amh. VI. v. 1. ባዩት፡ autem pro በአዩት፡ et አዩት፡ ab አዎ፡ *Vidit,* affixo ት፡

118. ደነገጡ፡] *Commoti sunt.* Rad. Æthiop. ደነገጸ፡ ጸ፡ in ጠ፡ mutato (n. 12.)

119. ወደርሶ-ም፡] *Et eum versùs.* E ወደ፡ præpos. et pronomine እርሶ፡

120. ፈጥነው፡] *Festinantes.* Infinitivus participialis a ፈጠነ፡ *Festinavit.* Notandum autem, quòd hujusmodi infinitivus, ut in 3 pers. singulari (n. 94.) ita et in plurali, peculiare affixum habeat; scil. ው፡, vocali præcedente in primum ordinem translatâ: fit enim ፈጥኖ፡ *Festinans ille:* ፈጥነው፡ *Festinantes illi.*

121. ሔዱ፡] *Iverunt.* A rad. ሔደ፡ (Ludolfo ኼደ፡) *Ivit.*

122. ተገናኙትም፡] *Et salutaverunt eum.* ተገናኘ፡ significat, *Salutavit,* et de pluribus, *In unum convenerunt.* Hæc verba, አገናኘ፡ in secunda conjugatione, ተገናኘ፡ in tertiâ, formæ rarioris sunt, ut notavit Ludolfus. Conferri tamen possint አቀናነ፡ (n. 100) et similia.

123. ትሻላችሁ፡] *Quæritis.* 2 pers. plur. præs. a defectivo ሻ፡ *Voluit,* quod apud Ludolfum reperias.

124. ከርሳቸው፡] *Ex illis.* Pro ከአርሳቸው፡ ut n. 75.

125. ከሕዝቡም፡] *Et e populo.* ሕዝብ፡ nom. Æthiop. *Populus.* Notandum autem affixum ‘u,’ quod aliquando pronominale est, ut supra n. 84. hìc autem, ut et passim, nominibus otiose adjungitur, ut ት፡ verbis (n. 5.) In sequente አንዱ፡ *Unus,* simile prorsus habes exemplum.

126. ወደንተ፡] *Ad te.* Pro ወደ፡ አንተ፡

127. አመጣሁት፡] *Adduxi eum.* 1 pers. sing. præt. (scripsisset Ludolfus አመጣሩ፡) ab አመጣ፡ *Adduxit,* Conj. II. a rad. መጣ፡ *Venit.*

128. በርሱ-ም፡] *Et in eo.* Pro በእርሱም፡

129. ዎሣያናገር፡] *Qui non loquitur:* scil. *Mutus.* ዎሣ፡ pro ዎሠአ፡ ut in n. 9. Deinde negativum per አ፡ solum, sine ሠ፡ postfixo exprimitur, quod et alias sæpe fit. De ipso autem verbo ያናገር፡ non dubito quin per errorem scriptum sit pro ደናገር፡ quæ forma in simili locutione infra adhibetur. Occurrit etiam supra, n. 79.

130. ጋኔን፡] *Dæmon.* Nomen Æthiopicum.

131. አለበት፡] *Est in eo.* በት፡ Affixum, vid. supra n. 110. Hic autem pleonasticè venit, quia jam dictum est በርሱ፡

132. ካገኘው፡ ሁሉ፡ ስፍራ፡] *Ubicunque invenerit eum.* Ad literam: *Ex omni loco in quo invenerit eum.* ስፍራ፡ *Locus,* est a rad. ሰፈረ፡ *Mensus est.* Deinde ካገኘው፡ est pro ኻአገኘው፡ verbum autem አገኘ፡ *Invenit,* secundæ Conjugationis est. In prima mihi nondum occurrit.

133. ደጭለዋል፡] *Allidit eum.* 3 pers. sing. præs. a ጣለ፡ *Projecit,* Ludolfi paradigmati quidem non prorsus congruens. Pronomen autem ው፡ *Eum,* non *affixum* est, sed ante literam formativam *insertum,* quod in præsente fieri solet. (Vid. Lud. Gr. Amh. VI. iii. 5.)

134. ያራገጠዋልም፡ *Et fecit eum jactare pedes.* 3 pers. sing. præs. inserto ው፡ ut in numero præcedente. Radix autem ረገጠ፡ s. ረገጸ፡ est *Calcitravit, Conculcavit,* unde Conj. II. አራገጠ፡ formæ Conj. X. Æthiopicæ አስተራገጸ፡ quod "de vexatione quadam Diabolica accipitur." Lud. Lex. Æthiop. in voc. In Græco est ἀφρίζει, at in loco parallelo Luc. ix. 39. σπαράσσει μετὰ ἀφροῦ.

135. ጥርሱንም፡] *Et dentes ejus.* Accusativus cum affixo a ጥርስ፡ *Dens, Dentes.*

136. ደቀጫለሁ፡] *Frendere facit.* 3 pers. sing. præs. ab አደቀጨ፡ Conj. II. a rad. ዳጨ፡ *Contrivit, Moluit.* De longa vocali in secunda Conj. vid. n. 100.

137. ደረቀም፡] *Et exaruit.* Ipsa radix.

138. ደቀ፡ መዛሙርትኽንም፡] *Et discipulos tuos.* Ut in n. 112. sed additur affixum ኽነ፡ *Tuus,* quod ob ን፡ accusativi in ኽ፡ transfertur. Ista autem mutatio sæpenumerò negligitur.

139. አልሃቸው፡] *Dixi eis.* አልሁ፡ 1 pers. sing. præt. ab አለ፡ *Dixit.* Forma quidem regularis esset አለሁ፡ sed hoc et in aliis quibusdam verbis ita variatur. De mutatione ሁ፡ in ሃ፡ ut affixum recipiat, vid. n. 3.

140. ያወጡት፡ዘንድ፡] *Ut ejicerent eum.* ያወጡ፡ 3 pers. plur. fut. ab አወጣ፡ Conj. II. a rad. ወጣ፡ s. ወፃ፡ *Exiit.* ዘንድ፡ Conjunctio postposita, *Ut.*

141. አልቻሉምም፡] *Et non potuerunt.* አል——ም፡ est negativi forma, et posterior ም፡ Conjunctio, *Et.* Deinde ቻሉ፡ a rad. ቻለ፡ *Potuit.*

142. መለሰለት፡] *Respondit ei.* መለሰ፡ Ipsa radix. ለት፡ *Ei*, affixum est ejusdem formæ cum በት፡ *In eum.* n. 131.

143. እላንተ፡] *Vos.* Pronomen personale, quod et እላንተ፡ scribitur.

144. ያላመነ፡] *Incredula.* Ad literam, *Quæ non credidit.* Pro የአልአመነ፡ ubi የ፡ relativum est, አል፡ negativum (omissa ም፡ finali) et አመነ፡ ipsa radix, *Credidit.*

145. ዘር፡] *Generatio.* Ab Æthiopico ዘርዕ፡ *Semen.*

146. እስኀ፡መቸ፡] *Quamdiu?* Ad literam, *Usque ad quando?*

147. ኀላንተ፡ጋራ፡] *Una cum vobis (Apud vos).* Vid. n. 39. et 143.

148. እኖራለሁ፡] *Maneo.* 1 sing. præs. a rad. ኖረ፡ *Fuit, Mansit.*

149. አስኀ፡መቸስ፡] *Aut quamdiu.* Vid. supra n. 146. Conjunctio autem ስ፡ postfixa aliquando sensum particulæ *Aut* gerit, quamvis et alias quoque significationes habeat.

150. እሸኀማችኋለሁ፡] *Sustineo vos.* 1 sing. præs. a ተሸኀመ፡ *Portavit, Sustinuit,* Conj. III. a rad. ሸኀመ፡ quæ in hac Conjugatione usitatior est. Æthiop. ሶኀመ፡ *Tulit, Portavit.*

151. ወደኔ፡] *Ad me.* Pro ወደ፡እኔ፡ ubi ወደ፡ præpositio est, et እኔ፡ pronomen personale, *Ego.* Cum præpositionibus enim pronomina personalia, non affixa, usurpantur, quoties integra vocabula efficiunt.

152. አምጹት፡] *Adducite eum.* 2 pers. plur. imperativi, cum affixo ab አመጸ፡ Conj. II. a rad. መጸ፡ *Venit.*

153. ወደርሱም፡] *Et ad eum.* E ወደ፡ et pronomine እርሱ፡ Vid. n. 151.

154. አቀረቡት፡] *Adduxerunt eum.* In Conj. II. a rad. ቀረበ፡ *Appropinquavit.*

155. ባየውም፡ ጊዜ፡] *Et cum videbat eum.* Pro በአየውም፡ ጊዜ፡ De locutione በ——፡ ጊዜ፡ verbo interposito, vid. n. 117. Deinde አየ፡ *Vidit,* ipsa radix, cum affixo ው፡

156. የዚያን፡ ጊዜውን፡] *Eo tempore (Tunc).* De pronomine የዚያን፡ sub n. 116. diximus. Hìc vero cum nomen ጊዜውን፡ in accusativo sit, forsan et ን፡

finale etiam in pronomine eundem casum denotat. Deinde ad nomen ጊዜ፡ affixum est ው፡ otiosum, ut alias 'u' (n. 125.); cum vocalis longa in ዜ፡ aliam vocalem 'u' non admittat.

157. ጣለው፡] *Allisit eum.* Vid. sub n. 133.

158. ኢያራገጠ፡] *Repetitis vicibus divexans.* Verbum አራገጠ፡ supra habes, n. 134. Particula autem ኢያ፡ (እያ፡ Ludolfo, quem vide) eam fere vim habet, quam in vertendo expressi. Verbis in præterito præfigitur, sensus autem Latine commodius per participium exhibetur.

ጋኔኑ፡ Vid. n. 130, 125.

በምድር፡ላይም፡ n. 33.

159. ወደቀ፡] *Cecidit.* Ipsa radix.

160. አረፋቱንም፡ደፍቆ፡ይመረ፡] *Et cœpit spumam emittere.* አረፋት፡ (Ludolfo ሐረፋ፡) *Spuma*, est in accusativo, cum otiosa 'u.' ደፍቆ፡ 3 sing. fut. a rad. ደፈቀ፡ (Ar. دفق) *Effudit.* ይመረ፡ (Lud. ዠመረ፡) *Cœpit.* Ipsa radix. Constructio futuri aut subjunctivi pro Latinorum infinitivo post ይመረ፡ et alia ejusmodi verba, e dialectis cognatis nota est.

161. አባቱንም፡] *Et patrem ejus.* Nomen አባ፡ *Pater*, cum affixis poscit ት፡ epentheticum, unde አባቱ፡, et ን፡ accusativi nota est. Notandum autem, quòd et አባት፡ absolutum reperi.

162. ካስንት፡አመት፡ይሞር፡] *A quo tempore?* Ad literam, *A quot annis incipiendo?* Ita semper exprimitur Amharice phrasis Latina, *Inde a*, scil. per ካ——፡ይሞር፡ vel ይሞራ፡ &c. prout res poscit. Ut mox, ካሕፃንነቱ፡ይሞር፡ *Inde a pueritia ejus.* Jam vero ካ፡ præpositio est, *Ab, Ex:* ስንት፡ interrogativum, *Quot? Quantum?* አመት፡ *Annus*, Ludolfo accuratius ዓመት፡ quæ forma est Æthiopica. Denique ይሞር፡ est infinitivus participialis cum affixo 3 pers. sing. (n. 60. 94.) a rad. ይመረ፡ *Incepit.*

163. አገኘው፡] *Venit in eum.* Verbum አገኘ፡ *Invenit*, supra habes, n. 132.

164. ይኸ፡] *Hoc.* Pronomen, quod et ይኽነ፡ scribitur, unde supra, solita mutatione, ይህ፡ n. 66.

165. ካሕፃንነቱ፡ይሞር፡] *Inde a pueritia ejus.* Nomen ሕፃንነት፡ *Pueritia*, est ab ሕፃን፡ *Infans.* Cætera vide sub n. 162.

166. ብዙ፡ጊዜም፡] *Et multoties.* ብዙ፡ est pro Æthiopico ·በዙ፡ *Multus:* ጊዜ፡ *Tempus*, ut in n. 116. etiam pro Latino *Vices* ponitur.

167. ወደናት፡] *In ignem.* Præpositio ወደ፡ cum nomine Æthiopico እሳት፡ *Ignis.*

ጣለው፡ vid. n. 133. 157.

168. ውኃም፡] *Et aquam.* Nomen ውኃ፡ *Aqua*, cum conjunct. ም፡

169. ሊገለው፡] *Ut interficeret eum.* Pro ልይገለው፡ ubi ል፡ est conjunctio inseparabilis, *Ut:* et radix ገለ፡ (quod et ገደለ፡) *Interfecit.*

ነገር፡ገኝ፡ vid. in n. 106.

170. ይቻልህ፡እንደ፡ሆነ፡] *Si possibile est tibi.* ይቻል፡ in futuro a ተቻለ፡ *Possibile fuit*, Conj. III. a ቻለ፡ *Potuit* (n. 141). ህ፡ affixum 2 personæ, quod magis regulariter ኽ፡ scribitur. እንደ፡ሆነ፡ s. እንደሆነ፡ (Ludolfo እንደ-ሖነ፡) conjunctio postpositiva, *Si.* Notandum autem quòd vox posterior ሆነ፡ interdum per personas variatur, quasi verbum esset; ut mox, እንደ፡ሆነህ፡ in 2 pers. unde suspicor eam pro ሆነ፡ *Fuit*, poni; ut ነበር፡ pro ነበረ፡ (n. 60). Proinde dicendum est conjunctionem እንደ፡ cum verbo ሆነ፡ compositam peculiarem vim habere, *Si*, q. d. *Si sit ut——.*

171. እርደነ፡] *Adjuva nos.* Imperativus a ረደ፡ *Adjuvit*, cum affixo ነ፡ *Nos.* Litera እ፡ autem in hac radice aliquando præfixa reperitur, ut እርድታ፡ *Auxilium*, apud Ludolfum in Lex. Amh.

172. እዘንልነም፡] *Et miserere nostri.* Imperativus a rad. ኀዘነ፡ (Lud. ሐዘነ፡) *Contristatus est.* ል፡ *Nobis*, affixum cum præpositione compositum, ን፡ in ነ፡ mutatâ ob sequentem ም፡ Notandum autem quòd cum affixis primæ et secundæ personæ scribatur præpositio ል፡ pro ለ፡, ut ልኝ፡ልን፡ non ለኝ፡ ለን፡ quoties verbo conjunctim affiguntur. Ita quoque ብ፡ pro በ፡

173. ትታመን፡ዘነደ፡] *Ut credas.* ትታመን፡ 2 pers. sing. fut. a ታመነ፡ Conj. III. (አ absorptâ) a rad. ኣመነ፡ *Credidit.* ዘነደ፡ Conjunctio postposita, *Ut.*

174. ትችል፡እንደ፡ሆነህ፡] *Si possis.* ትችል፡ 2 pers. sing. subjunct. a ቻለ፡ *Potuit.* De እንደ፡ሆነህ፡ vid. n. 170. Notanda autem in hac clausula verborum inversio, *Credas ut possis si:* pro, *Si possis credere.*

175. ይቻላል፡] *Possibile est.* 3 pers. sing. præs. a ተቻለ፡ de quo sub n. 170.

176. ለሚታመን፡] *Ei qui credat.* Pro ለየሚያምን፡ Vid. n. 9. 55. Verbum autem est ታመነ፡ de quo n. 173.

የዚያን፡ጊዜም፡ vid. n. 116. 156.

177. ጨኸ፡] *Exclamavit.* Ipsa radix.

178. ዮብላቴናው፡] *Pueri.* Nomen ብላቴና፡ *Puer*, præfixâ ዮ፡ genitivi. De otiosa ው፡ finali vid. n. 156.
De nomine አባት፡ vid. n. 161.

179. ኢያለቀሰ፡] *Fletum ciens.* አለቀሰ፡ *Planxit*, est in Conj. II. a rad. ለቀሰ፡ quæ mihi nondum occurrit. Vim autem particulæ ኢያ፡ jam exposuimus, n. 158.

180. ጌታ፡ሆይ፡] *O Domine!* ጌታ፡ (Lud. ጋታ፡) est proprie "famuli herum compellantis." Lud. ሆይ፡ Vid. sub n. 44.

181 አምናለሁ፡] *Credo.* 1 pers. sing. præs. a rad. አመነ፡ *Credidit.* Est pro እአምናለሁ፡

182. ዮሃይማኖቴን፡ደካም፡] *Fidei meæ languorem.* ሃይማኖት፡ Nomen Æthiopicum, *Fides.* Vocalis autem quinti ordinis affixa pronomen est, *Meus, Meu;* et ዮ፡ præfixa, nota genitivi. ን፡ autem accusativi ad nomen ደካም፡ pertinet, sed notandum, quòd cum nomen in accusativo genitivum habeat præcedentem, transfertur ን፡ accusativi et in fine genitivi affigitur. Simile quid et in verbis contingit, de quo Ludolfus, Gr. Amh. VI. i. 6. ደካም፡ autem est a rad. ደኸመ፡ *Lassus, Debilis fuit.*

183. እገዘው፡] *Adjuva eum.* Imperativus est, ut videtur; sed quænam sit radicis forma, dubito. Non memini me eam alibi legisse. Forsan ab Æthiopico ገዘወ፡ *Ministravit.*

184. የሰዎችን፡መራውጥ፡ *Hominum concursum.* መራውጥ፡ est ab Æthiopico ተራወጸ፡ Conj. VIII. a rad. ረዊጽ፡ *Currere*, Amh. ርጸ፡ s. ርጠ፡ *Cucurrit.* Habet autem formam infinitivi regularis, præfixa መ፡ De loci constructione vide n. 182.

185. አይቶ፡] *Cum videret:* s. *Vidente eo.* Est infinitivus participialis a rad. አየ፡ *Vidit*, cum affixo tertiæ personæ (n. 94). Hujus infinitivi forma in Biliteris talis est; ut አይቶ፡ ab አየ፡, ሰጥቶ፡ a ሰጠ፡, መጥቶ፡ a መጣ፡

186. ርኩሱን፡ጋኔን፡] *Impurum dæmonem.* ርኩሱን፡ Accusativus a ርኩስ፡ affixa 'u' otiosa, ut in n. 125. Substantivum autem ጋኔን፡ non habet ን፡ accusativi, forsan ut vitetur literarum similium concursus.
Sequentia expeditu prompta sunt: de የማይናገር፡ vid. n. 129.

187. ደንቆርሞ፡] *Et surde.* ደንቆር፡ *Surdus*, adjectivum.

188. አዘንዙህ፡] *Jubeo te.* 1 pers. sing. præt. a rad. አዘዘ፡ *Jussit.* ህ፡ (quod et ኽ፡) affixum secundæ personæ singularis.

189. እኔ፡] *Ego.* Pronomen personale.

190. ትወጣ፡ዘንድ፡] *Ut exeas.* ትወጣ፡ 2 pers. sing. fut. a rad. ወጣ፡ s. ወፃ፡ *Exiit.* ዘንድ፡ sub n. 140. habes.

191. ደግመህም፡አትግባት፡] *Et rursus in eum ne ingrediaris.* ደግም፡ adverbium affixa personalia admittens, de quibus vid. n. 60. in fine, et ibi citatum Ludolfum. Hic vero cum verbum in secunda persona sit, affixum ህ፡ secundæ item personæ, additur. Deinde ትግባ፡ 2 pers. sing. subj. a rad. ገባ፡ *Intravit:* አ፡ conjunctio prohibendi, *Ne:* et ት፡ pronomen affixum, *Eum.*

192. እንደ፡ሞተም፡ሆነ፡] *Et erat sicut qui mortuus est.* Rad. ሞተ፡ *Mortuus est.* Nihil præterea notandum, nisi relativi የ፡ omissio; de qua n. 5.

193. እጅግ፡ሰዎች፡] *Multi homines.* Adverbium እጅግ፡ (n. 45.) hìc adjectivi vim habere videtur.

194. እስኪሉ፡ድረስ፡] *Donec dicerent,* i. e. *Usque adeo ut dicerent.* Est pro እስክይሉ፡ድረስ፡ De እስክ—፡ድረስ፡ vid. n. 10. ይሉ፡ plur. a defectivo ይል፡ *Dicat* (n. 55.)

ፈጽሞ፡ vid. n. 107.

195. እጁን፡] *Manum ejus.* Nomen እጅ፡ (Æthiop. እድ፡) *Manus,* cum affixo, et in casu accusativo.

ያዘው፡ vid. n. 85.

196. አስነሣውም፡ተነሣም፡] *Et levavit eum, et surrexit.* Utrumque verbum a rad. ነሣ፡ (n. 83.) prius in Conj. IV. posterius in Conj. II.

197. ቤትም፡] *Et domum.* Nomen Æthiopicum ቤት፡ *Domus.*

198. በገባ፡ጊዜ፡] *Cum intrásset.* De በ—፡ጊዜ፡ n. 117. ገባ፡ *Intravit.* Ipsa radix.

ደቀ፡መዛሙርቱ፡ vid. n. 112. ለብቻው፡ vid. n. 23. ጠየቁት፡ vid. n. 90. ለምን፡ vid. n. 91.

199. እኛ፡] *Nos.* Pronomen personale.

200. አልቻልነም፡] *Non potuimus.* 1 pers. plur. præt. a rad. ቻለ፡ *Potuit,* cum negativo አል——ም፡ (n. 73.) ኝ፡ autem in ነ፡ mutatur ob sequentem ም፡ ut n. 172. Talis autem mutatio non ubique observatur.

201. እናወጣው፡ዘንድ፡] *Ut educeremus eum.* እናወጣ፡ est 1 pers. plur.

fut. ab ⵠⵡⵣ: Conj. II. a rad. ⵡⵣ: *Exiit.* De præformativa ⵅ: in 1 plur. vid. n. 51.

202. ⵅⵏⵉⵄ: ⵢⵍⵡ: ⵀⵎⵎⵉ:] *Genus quod est hujusmodi.* ⵅⵏⵉⵄ: vid. n. 64. ⵀⵎⵎⵉ: Nomen Æthiop. *Familia.* ⵢⵍⵡ: est pro ⵢⵠⵍⵡ: ubi ⵢ: relativum, *Quod;* ⵠⵍ: Rad. *Est* (n. 7.), et ⵡ: affixum otiosum, ut aliàs ⵜ: (n. 5).

203. ⵠⵉⵜⵜⵍⵎ:] *Non potest.* ⵠ——ⵎ: negativum efficiunt. Deinde verbum ⵉⵜⵜⵍ: supra habes, n. 170.

204. ⵏⵙⵘⵜⵏ: ⵏⵙⵎ: ⵏⵣⵔ:] *Nisi precibus et jejunio solùm.* Nomina Æthiopica ⵙⵘⵜ: *Preces*, et ⵙⵎ: *Jejunium*, utraque præpositionem ⵏ: habent præfixam. ⵏ: autem conjunctio est quæ plerumque ad connectenda duo vocabula ejusdem formæ inservit, et priori ex iis affigitur. De ⵏⵣⵔ: vid. n. 74.

205. ⵖⵏⵀⵢⵎ:] *Et inde.* E ⵖ: præpositione, *Ex*, et ⵀⵢ: *Hìc.*

206. ⵏⵊⵍⵍⵎ: ⵠⵍⵔⵦ:] *Et per Galilæam transierunt.* ⵊⵍⵍ: nom. propr. *Galilæa.* ⵠⵍⵔⵦ: Radix est (Ludolfo ⵣⵍⵔⵦ:) *Transiit.*

207. ⵎⵄⵣⵎ: ⵢⵡⵒ: ⵀⵄⵉ: ⵠⵍⵡⵉⵉⵎ:] *Et neminem scire voluit.* Ad literam, *Aliquis ut sciret non voluit.* Vocum autem resolutio facilis erit, collatis quæ sub n. 56. 73. dicta sunt.

208. ⵠⵚⵜⵡⵒ:] *Docens*, s. *Docendo.* Infinitivus participialis cum affixo 3 pers. (n. 60. 94.) ab ⵠⵚⵜⵡⵒ: *Docuit*, Conj. IV. a rad. ⵠⵡⵒ: (Lud. ⵓⵡⵒ:) *Scivit.*

209. ⵜⵍⵠⵟⵜⵡ: ⵥⵏⵔⵥ:] *Nam dicebat iis.* ⵜⵍⵠⵟⵜⵡ: videtur esse infinitivus participialis, sed minus regulariter, a ⵜⵍ: *Dixit* (Lud. ⵏⵓⵍ:) cum affixo 3 pers. plur. (n. 1.) De voce ⵥⵏⵔ: et ejus constructione, vid. n. 60. Deinde ⵏ: conjunctio postposita, ad finem clausulæ, significat, *Nam, Quoniam.* Aliàs copulativa est, ut n. 204.

ⵟⵚⵡ: ⵍⵒ: vid. sub n. 81.

210. ⵒⵚⵜⵍ:] *Tradetur.* 3 pers. sing. præs. Conj. III. a ⵚⵏⵜ: *Dedit.* Temporis istius *præsentis* vim nondum satis accurate definire possum. De eo plenius dicetur sub n. 282. infra.

211. ⵏⵚⵡ: ⵅⵒ:] *In hominis manum.* Pro ⵏⵟⵚⵡ: ⵅⵒ:, ⵟ: genitivi pro more elisa, ut in relativo etiam accidit. (n. 5. 102.)

212. ደገሎታልሙ፡] *Et occident eum.* 3 pers. plur. præs. inserto pronomine ት፡ a rad. ገለ፡ (quæ mox ገደለ፡ scribitur) *Occidit.* Notandum autem, quòd tertia persona pluralis in præsenti, quoties pronomina inserta recipit, vocalem suam finalem ‘u’ rejicit a formativâ ል፡ in ultimam radicalem; unde a ደገለሉ፡ formatur ደገሎታል፡, non ደገለታሉ፡

213. በሶስትኛ፡] *In tertio.* ሶስትኛ፡ Ordinalis a ሶስት፡ *Tres.*

214. ደሀነኝ፡ነገር፡] *Hoc verbum.* ደሀነኝ፡ accusativus peculiari modo formatus a pronomine ደሀ፡ s. ደኘ፡ *Hic.* Deinde nomen ነገር፡ accusativi notam non habet, de qua omissione vid. n. 103.

215. አላስተዋሉሙ፡] *Non intellexerunt.* አል——ሙ፡ negativum efficiunt. Deinde verbum አስተዋለ፡ s. አስተውለ፡ quartæ Conjugationis formam habet, sed origo ejus mihi nondum comperta est.

216. ደጠይቁትሙ፡ዘንድ፡ ፈሩ፡] *Et eum interrogare timuerunt.* Ad literam, *Et timuerunt ut eum interrogarent.* Verborum resolutio facilis; radices autem ጠየቀ፡ et ፈራ፡ supra habes, n. 90. 58.

217. ቅፍርናሆሙ፡] *Capharnaum.* Nomen loci.

218. ሳለ፡] *Dum esset.* Pro ስአለ፡ Rad. አለ፡ *Est, Fuit.*

219. ምን፡] *Quid.* Pronomen interrogativum.

220. ታስቡ፡ነበራችሁ፡] *Disputabatis.* ታስቡ፡ 2 pers. plur. fut. አ absorptâ, a rad. አሰበ፡ (Lud. ሐሰበ፡) *Cogitavit.* ነበራችሁ፡ 2 plur. præt. a ነበረ፡ *Fuit,* de cujus constructione vid. n. 28. 40.

221. በመንገድ፡] *In via.* በ፡ *In.* መንገድ፡ nomen Æthiop. a rad. ነገደ፡ *Peregrinatus est.*

222. እርሱ፡በርሳችሁ፡] *Inter vosmetipsos.* Est peculiaris constructio pronominis እርሱ፡ *Ille,* quod quasi per personas variatur. Dicitur enim እርሱ፡ በርሳችሁ፡ *Inter vosmetipsos:* እርሱ፡በርሳቸው፡ *Inter semetipsos.*

223. ዝመሉ፡] *Tacuerunt.* Pro ዝሙ፡አሉ፡ ex interjectione ዝሙ፡ et rad. አለ፡ *Dixit,* compositum. De hac phrasi autem vid. n. 28.

224. ይሉ፡ነበርና፡] *Nam loquebantur.* ይሉ፡ plur. a ይል፡ *Dicat;* (n. 28.) ነበር፡ pro ነበረ፡ plerumque ponitur, sed hìc, ut videtur, pro ነበሩ፡ nam aliàs constructio sub n. 28. 40. 220. exposita, non constat.

225. ከርሳቸው፡ማን፡ይበልጣል፡] *Quisnam ex illis major esset.* ይበልጣል፡ 3 pers. sing. præs. a rad. በለጠ፡ s. በለጸ፡ *Major fuit.*

Verbum proxime sequens ተቀመጠ: *Consedit*, vid. in n. 49.

226. አሥራ፡ሁለቱን፡] *Duodecim.* Scribit Ludolfus ዐሥራ፡ኁለ ት: Deinde ን፡ nota accusativi est, et 'u' otiosa, ut n. 125.

227. ጸራቸው፡] *Appellavit eos.* Ipsa radix, cum affixo ፡ቸው፡

228. ማንም፡ቢወድ፡] *Si quis cupiat.* ማን፡ *Quis,* ም፡ habet postfixum ubi *Aliquis* significat, ut in n. 73. dictum. Deinde ቢወድ፡ est pro ብይወድ፡ 3 sing. fut. a rad. ወደደ፡ *Amavit, Cupiit.* De ብ፡ præfixo vid. n. 49.

229. በፈት፡ይሆን፡ዘንድ፡] *Ut sit prior.* በፈት፡ *In fronte,* i. e. *Prior,* a nomine Æthiopico ፈት፡ *Facies.* ይሆን፡ 3 pers. sing. fut., ut mox ይሁን፡ 3 sing. subjunct., a rad. ሆነ፡ *Fuit.* (Lud. ኾነ፡)

ካሁሉ፡በኋላ፡ *Post omnes.* Vid. n. 99. 14.

230. ሎሌ፡] *Famulus.* Nomen substantivum.

231. ሕፃንም፡] *Et infantem.* Nomen Æthiopicum.

232. ወሰደና፡] *Cepit et* ——. Ipsa radix, cum conjunctione ና፡ de qua in n. 204.

233. በማኸላቸው፡] *In medio eorum.* ማኸለ፡ (quod et መኻነባል፡) est ex Æthiop. ሞእኸል፡ *Medium.*

234. አቆመው፡] *Statuit eum.* Conj. II. a rad. ቆመ፡ *Stetit.*

235. በብብቱም፡አደረገው፡] *In sinum suum imposuit eum.* Nomen ብብት፡ *Sinus,* ut videtur, alibi nondum occurrit. Verbum አደረገ፡ *Fecit,* (n. 34.) aliquando sensum habet *ponendi, statuendi:* q. d. *Fecit ut illic esset,* pro, *Illic posuit.*

236. የሚቀበልም፡] *Quicunque recipiat.* De forma የሚ፡ vid. n. 9. 55. et de verbo ተቀበለ፡ n. 104. ም፡ affixa relativo የ፡ sensum indefinitum tribuere videtur, ut Latinum *-cunque.* Sic et in ማንም፡ n. 228.

237. ካለዚህ፡ሕፃናት፡] *Ex hisce infantibus.* Pronomen est እለዚህ፡ *Hi, isti,* e formis Æthiopica et Amharica compositum. ሕፃናት፡ plurale Æthiopicum, a nomine ሕፃን፡ n. 231.

አንደኛ፡ *Unum.* Vid. n. 125. in fine.

238. በስሜ፡] *In nomine meo.* ስም፡ *Nomen,* cum præpos. በ፡ et affixo 1 pers. Mox cum affixo 2 pers. በስምህ፡

ፈጽሞ፡ vid. sub n. 107.

239. ተቀበለኝ፡] *Recepit me.* (n. 104.) ኝ፡ affixum verbale 1 pers. sing.

240. ኦኔኝ፡] *Me.* Accusativus pronominis ኦኔ፡ *Ego.*

241. ዮላኳኝ፡ኦንጅ፡] *Sed eum qui misit me.* ላኳ፡ (Lud. ለአኳ፡) *Misit*: ipsa radix. ኦንጅ፡ conjunctio postposita, *Sed.*

መለሰለት፡ vid. n. 42. 110. ኦንጂህ፡ n. 64. ቪል፡ n. 65. መሞሕር፡ ሆጀ፡ n. 44.

242. ኦዮነ፡] *Vidimus.* 1 pers. plur. præt. a rad. ኦዮ፡ *Vidit.* Apud Ludolfum forma est ኦዮኝ፡

243. ሰይጣናትን፡] *Dæmones.* Pluralis Æthiop. cum ን፡ accusativi a ሰይጣኝ፡ *Satan.*

244. ሲያወጣ፡] *Ejicientem (cùm ejiceret).* ያወጣ፡ 3 pers. sing. fut. ab ኣወጣ፡ *Ejecit.* Conj. II. a ወጣ፡ *Exiit.* Deinde ሲ፡ pro ስ፡ scriptum est, ob sequentem ያ፡ ut sub n. 10. exponitur, ubi ኺ፡ pro ኽ፡ habemus.

245. ዮማያኸተለነ፡] *Qui non sequitur nos.* ዮማ፡ vid. sub n. 9. Verbum est ተኸተለ፡ *Secutus est.* Deinde ነ፡ affixum 1 pers. plur. quod mox ን፡ scribitur in voce ኣያኸተለንምና፡ Ubi nota etiam quod negativum per ኣ——ም፡ expressum sit, hìc autem per ኣ፡ solam. ና conjunctio illativa est, *Nam*, ut supra, n. 209.

246. ኸለኸልነው፡] *Prohibuimus eum.* 1 pers. plur. præt. cum affixo, et mox ኣትኸልክሉት፡ *Ne prohibeatis eum*, 2 plur. subj. cum negat. et affix. a rad. ኸለኸለ፡ *Prohibuit, Præcisè vetuit.*

247. ማንም፡ ዮሉምና፡] *Nam nemo est.* Hæc duo vocabula, cùm inter se connexa sint, conjunximus, quamvis in contextûs serie, quæ paullo intricata est, separentur. ዮሉ፡ verbum defectivum cum postfixo negativo ም፡ significat, *Non est:* (Æthiop. ኣልቦ፡) cui additur ና፡ conjunctio. De pronomine ማንም፡ jam dictum sub n. 73. 228.

ጎይለ፡ vid. sub n. 13.

248. ኦዮሰራ፡] *In faciendo.* ሰራ፡ *Fecit,* ipsa radix. (n. 51.) De particula ኦዮ፡ vid. n. 158.

ዮማናገር፡ *Qui loquatur.* Conf. n. 129.

249. በኔ፡] *In me.* Pro በኦኔ፡ Pronomen ኦኔ፡ habes sub n. 240.

250. ክፉ፡] *Malum.* Adjectivum substantive acceptum.

251. በላንተ፡ዮማይነሣ፡ሁሉ፡ኸላንተ፡ጋራ፡ነውና፡] *Nam is in vos qui non insurrexerit, una cum vobis est.* Sensu loci ita exposito, verborum resolutio

facilis erit, collatis nn. 143. 9. 83. 39. 47. Tantum notandum quòd conjunctio *Nam* in *fine* clausulæ reperiatur, per ኛ: expressa.

252. ጽዋ:] *Poculum.* Ex Æthiopico ጽዋዕ: ወኁ: vid. sub n. 168.

253. ያጠጣችሁ:] *Qui vobis potum dederit.* Verbum አጠጠ: *Potum dedit*, est in Conj. II. a rad. ጠጠ: (nescio an ጠጣ:) *Bibit.* Habet autem præfixum relativum ያ: et affixum personale 2 plur.

254. ለክርስቶስ:እንደሆናችሁ:] *Quia Christo sitis*; i. e. *Quia ad Christum pertinentis.* Conjunctio እንደ: verbo ሆነ: *Fuit*, præfixa, plerumque significat *Si* (n. 170.); hìc vero, *Quia, Quòd.* ሆናችሁ: est 2 pers. plur. præt. አውነተ: አላችኋለሁ: vid. n. 2, 3.

255. ዋጋው:] *Mercedem ejus.* Nomen subst. ዋጋ: cum affixo ው: quod in locum vocalis 'u' succedit, ob longam vocalem præcedentem.

256. እንደይጠፋ:] *Quòd non perdet.* እንደ: est pro conjunctione እንደ: elisa አ: negativa. (n. 79.) Deinde verbum ጠፋ: Ludolfo impersonale est et neutrum, *Periit*, sed interdum in sensu activo usurpari videtur, pro *Amisit, Perdidit*, unde evadet in Conj. III. ተጠፋ: *Periit.* Sed hæc certiùs aliquando, ut spero, cognoscemus.

257. ያስካደም:] *Et qui abnegare fecerit.* አስካደ: Conj. IV. a rad. ካደ: (Æthiop. ኀሕደ:) *Negavit*; pec. *Abnegavit fidem Christianam.* አንደኝ: vid. n. 53. 125. ኀለሊሁ:ሐፃናት: n. 237. በኔ: n. 249.

258. ያመኑትን:] *Eos qui credunt.* ያ: relativum est, ን: nota accusativi; rad. አመነ: *Credidit*; (n. 173.) ት: autem affixum otiosum, ut in n. 5.

259. ይሻለዋል:] *Melius est ei.* 3 pers. sing. præs. inserto pronomine ው: (n. 133.) a verbo defectivo ሻ: 1. *Voluit, Petiit.* 2. Impersonaliter, *Præstat, Expedit.*

260. የወፍጮ:ደንጊያ:] *Molæ lapidem.* Nomina duo substantiva, quorum prius in genitivo.

261. ባንገቱ:] *In collo ejus.* Ex አንገት: (Lud. ሐንገት:) *Collum.*

262. አድርጎ:] *Imponens*, s. *Imponendo.* Infinitivus participialis a verbo Conj. II. አደረገ: *Fecit, Posuit.* (vid. n. 235. 60.)

263. ወደ:ባሕር:] *In mare.* ባሕር: nom. subst. Æthiopice etiam et Arabice usitatum.

264. ቢወደቅ፡] *Si projectus sit.* De præfixo ብ፡ vid. n. 49. Radix est ወደቀ፡ *Cecidit, Projectus est.*

265. እጅነህም፡] *Et manus tua.* Nomen እጅ፡ vid. sub n. 195. Pro affixo ነህ፡ scribuntur ኽ፡ et ህ፡ sed omnia ejusdem sunt originis. ነህ፡ primi ordinis ante particulas postfixas plerumque invenitur.

266. ብታስትህ፡] *Si offendat te.* Radix Æthiopica est ስሕተ፡ *Aberravit;* et in Conj. IV. አስሐተ፡ *Seduxit, Scandalizavit:* unde forma Amharica አስተ፡ et in 3 pers. sing. fœm. fut. ታስት፡

267. ቍረጣት፡] *Excide eam.* Imperativus cum affixo 3 pers. sing. fœm. a rad. ቈረጠ፡ (Lud. ቈረጸ፡) *Secuit.*

268. ይሻልኻልና፡] *Num melius est tibi.* Resolutionem videas sub n. 259, notando pronomen hìc secundæ personæ esse, et additam esse conjunctionem ና፡ Cæterum infixa in præsente ultimam radicalem aliàs in primum, ut in n. 259, aliàs in sextum ordinem transferunt. De his regulam generalem tradere adhuc non possumus.

269. ሕይወት፡] *Vitam.* Nomen Æthiopicum.

270. ብትገባ፡] *Si* (v. *Ut*) *ingrediaris* (n. 49). 2 pers. sing. fut. a rad. ገባ፡ *Intravit.*

271. ባኂድ፡እጅ፡] *Cum una manu.* Pro በአኂድ፡እጅ፡ Voces jam satis notæ.

272. ሁለት፡እጅ፡ኩርህ፡] *Cùm sint tibi duæ manus.* ኩርህ፡ est Infinitivus Participialis a rad. ኖረ፡ *Mansit, Fuit:* cum pronomine ህ፡ affixo. Sed cum hujusmodi infinitivus per personas varietur, (n. 27.) in hoc loco terminatio pluralis esse debet, vel, si singularis, certe fœminina, ut ad እጅ፡ referatur, unde haberemus ኩራህ፡ pro ኩርህ፡ Mihi autem videtur, terminationem tertiæ pers. sing. masculinæ, cùm frequentioris sit usûs, ita invaluisse, ut sæpe pro fœminina et pro aliis personis, quasi invariabilis esset, scribatur. Id in voce ይግሙ፡ observavi. Legitur enim ይግሚ፡ *Ego etiam* —ይግመህ፡ *Tu etiam*—, et tamen alibi እኔም፡ይግሙ፡ *Et ego etiam*— እናንተም፡ይግሙ፡ *Et vos etiam* —.

Hìc autem corrigendus est error qui sub n. 60. irrepsit. Dicendum est formam infinitivi participialis in loco isto esse ቦውር፡ in 3 pers. Deinde, vocalis ‘ o ’ in ው፡ resolvitur, ut vocalem quarti ordinis recipiat ob affixum ቸው፡ *Eos* (n. 1.), de qua resolutione vid. n. 85. Dubito an unquam inveniatur ዋቸው፡ pro ቸው፡ *absolute,* id est, ubi ው፡ ad litteras præcedentes non pertineat.

273. ገሃነም ፡] *Gehenna.* Nomen Æthiopicum, e Græco.

274. ኽ፡ተሐደ ፡] *Quùm ut eus.* ኽ፡ conjunctio præfixa. Rad. ሐደ፡ *Ivit.* Notandum autem ለ፡ በ፡ ኀ፡ præpositiones esse; ል፡ ብ፡ ኽ፡ conjunctiones. Hæ igitur verbis præfiguntur; illæ, nominibus. Excepto casu sub n. 172. memorato.

275. ወደማጠፈ፡እሳት ፡] *In ignem qui non extinguitur.* Est pro ወደየማጠፈ፡ elisa የ፡ ut in n. 5. Cætera jam nota sunt. ጠፈ፡ *Extinctus est*, ipsa radix. Mox occurrit divisim, ወደ፡ማጠፈው፡ ubi etiam ው፡ otiosum additur, ut in n. 202.

276. ፡ትሉ፡ የማይሞት ፡] *Vermis qui non moritur.* ፡ትሉ፡ est Ludolfi ፡ትልዕ፡ *Vermis*, omissa gutturali et addito 'u' otioso. Deinde ይሞት፡ a rad. ሞተ፡ *Mortuus est.* Sensus autem hujusmodi esse debet, *Ubi vermis non moritur*, vel, *Cujus vermis non moritur*, pro, *Vermis qui* &c. Similem relativi usum habes in n. 32.

Idem in clausula sequente, እሳቱም፡ የማይጠፈ፡ notandum.

277. እግርኽም ፡] *Et pes tuus.* Nom. Æthiop. እግር፡ *Pes.* Vid. etiam n. 265. Vocabula quæ sequuntur supra petantur, n. 265——276.

278. አንተ፡አንካሳ፡ሁነህ ፡] *Tu cùm claudus sis.* አንካሳ፡ Ludolfo est ሐንከሶ፡ *Claudus.* ሁነህ፡ Infinitivus participialis cum affixo 2 pers. sing. a rad. ሆነ፡ *Fuit* (vid. n. 27).

279. ዓይንኽም ፡] *Et oculus tuus.* Nom. Æthiop. ዓይን፡ *Oculus.*

280. አውጣት ፡] *Evelle eum.* Imperativus ab አወጣ፡ Conj. II. a rad. ወጣ፡ *Exiit*, addito affixo 3 pers. sing. fœm. quod ad nomen fœm. ዓይን፡ refertur. መንግሥት፡እገዚአብሔር፡ vid. n. 11.

281. በሳት ፡] *In igne.* Pro በእሳት፡ quod ex እሳት፡ *Ignis.* n. 167.

282. ይጣፍጣል ፡] *Salitur.* 3 pers. sing. præs. a ጣፈጠ፡ s. ተጣፈጠ፡ (conjugationum enim formas et significationes in hoc verbo nondum certo definire potui) *Sale conditus est.* Tempus quod a Ludolfo "Præsens" appellatur, per præsens Latinum reddidi. De usu ejus certas tradere regulas nondum possum, sed plane Aoristus est, et quod dixit Ludolfus de Contingente Æthiopico, de Præsente etiam et Futuro Amharico merito dici possit: "Propterea nos tempus illud, quia per se neque præsens neque futurum est, *Contingens* vocavimus; quippe contingere potest, ut sensu poscente alterutrum esse possit ac debeat."

283. መሥዋዕትም፡] *Et sacrificium.* Nom. Æthiop. a ሠዊዕ፡ *Sacrificare.*

284. በጨው፡] *In sale.* Nomen ጨው፡ *Sal*, ab Æthiopico ጸው፡ idem.

285. ይሰላል፡] *Salitur.* 3 pers. sing. præs. a ሰለ፡ ut videtur, quæ tamen radix mihi ignota est, nisi forsan cum ሰለለ፡ *Exaruit*, cognationem habeat. መልካም፡ ፍው፡ vid. n. 46. 47.

286. የማያጣፍጥ፡ ኳሆነ፡] *Cùm insipidum devenerit.* Ad literam, *Cum devenerit quod non salitum est.* De የማ፡ vid. n. 9. Deinde ያጣፍጥ፡ formam habet futuri Conj. II. a ጣፈጠ፡ de quo sub n. 282. ኳ፡ conjunctio præfixa est, *Cùm, postquam*, de qua Ludolfus V. iii. 4. A ኻ፡ (n. 274) forma et significatione differt. Notandum autem quod participia passiva Amharice ope relativi plerumque exprimantur, ut የተባረከ፡ *Qui benedictus est*, pro *Benedictus:* የተሠረ፡ *Quod vinctum est*, pro *Vinctum:* et pariter, የማያጣፍጥ፡ pro *Insipidum*, q. d. *Insalitum.*

287. በምን፡] *In quo?* i. e. *Quonam modo? Quonam instrumento?* Talem usum præpositionis በ፡ jam vidimus in n. 281. 284.

288. ሰውነታችሁ፡] *Vosmetipsos.* A ሰው፡ *Homo*, formatur nomen ሰውነት፡ *Humanitas, Humana natura, Humana substantia.* Cum affixis peculiari modo usurpatur, dicitur enim, ሰውነትኽ፡ *Substantiam tuam*, pro *Teipsum;* ሰውነታቸው፡ *Substantiam eorum*, pro *Seipsos;* unde et hìc ሰውነታችሁ፡ *Substantiam vestram*, pro *Vosmetipsos.*

Constructio autem vocum ሰውነታችሁ፡ ጨው፡ ይሁን፡ obscurior est. Ad literam significant, *Vosmetipsos sal sit.* Equidem crediderim præpositionem በ፡ omissam esse, et legendum, በሰውነታችሁ፡ *In vobismetipsis.* Pronomina hujusmodi in casu nominativo adhuc non reperi; plerumque reciproca sunt.

እርሱ፡ በርሳችሁም፡ vid. n. 222.

289. በሰላም፡ ተናገሩ፡] *In pace colloquamini.* ሰላም፡ Nom. Æthiop. *Pax.* ተናገሩ፡ 2 pers. plur. Imperat. a ተናገረ፡ *Collocutus est.* (n. 40).

FINIS.

ERRATA.

The very near resemblance which some of the Ethiopic Characters bear to each other has caused the occurrence of most of the following typographical errors. It is hoped that they will be found generally unimportant.

Page 13,	line 20,	*for*	ዋደመሃ፡	*read*	ቀደመሃ፡
14,	4,		ኹሎ፡		ኵሎ፡
18,	26,		ሶብ፡፡		ሶብ፡
19,	6,		መ፡፡ካኝ፡		መካኝ፡
20,	8,		ወደ፡ዮቀናት፡		ወደ፡ዮቀናት፡
—	9,		እረይሰ፡		እረይስ፡
22,	27,		ኣኝዘ፡		ኣኝዘ፡
23,	7,		ኣመለኝ፡		ኣመላኝ፡
—	14,		ወኝገለት፡		ወኝገላት፡
37,	6,		ለእስሐፈ፞ስ፡		ለእስጢፈ፞ስ፡
42,	1,		እለኡጥዕሞዋ፡		እለኢጥዕሞዋ፡
—	4,		በባሕቲቶሙ፡		በባሕቲቶሙ፡
46,	16,		ያወጡት፡፡ዘኝደ፡		ያወጡት፡ዘኝደ፡
57,	28,		መጪቶ፡		መጭቶ፡
64,	1,		እይግ፡		እይ፡ግ፡
68,	18,		ግሄ፡		ግኝ፡
71,	25,		ደፈጧል፡		ያፈጧል፡
75,	18,		ይካም፡		ይ፡ካም፡
79,	17,		ሞእኽል፡		ማእኽል፡
84,	19,		ሰውኒቸው፡		ሰውኒትሁ፡
18,	*note*, 3,		and which		and respecting which
25,	line 3,	*after*	ረይ፡ሉት፡	*add*	(so Ludolf writes the word.)
—	18,	*for*	ʷθνη	*read*	ʷθνη
33,	24,		seems		seem
66,	20, 25,		solùm		solum
76,	11,		Conj. II.		Conj. III.

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